

CASPIPINA's LETTERS;

CONTAINING

OBSERVATIONS

ON A

VARIETY OF SUBJECTS,

LITERARY, MORAL, and RELIGIOUS.

Written by a GENTLEMAN

Who resided some Time in PHILADELPHIA.

TO WHICH IS ADDED,

The Life and Character of WM. PENN, Esq.

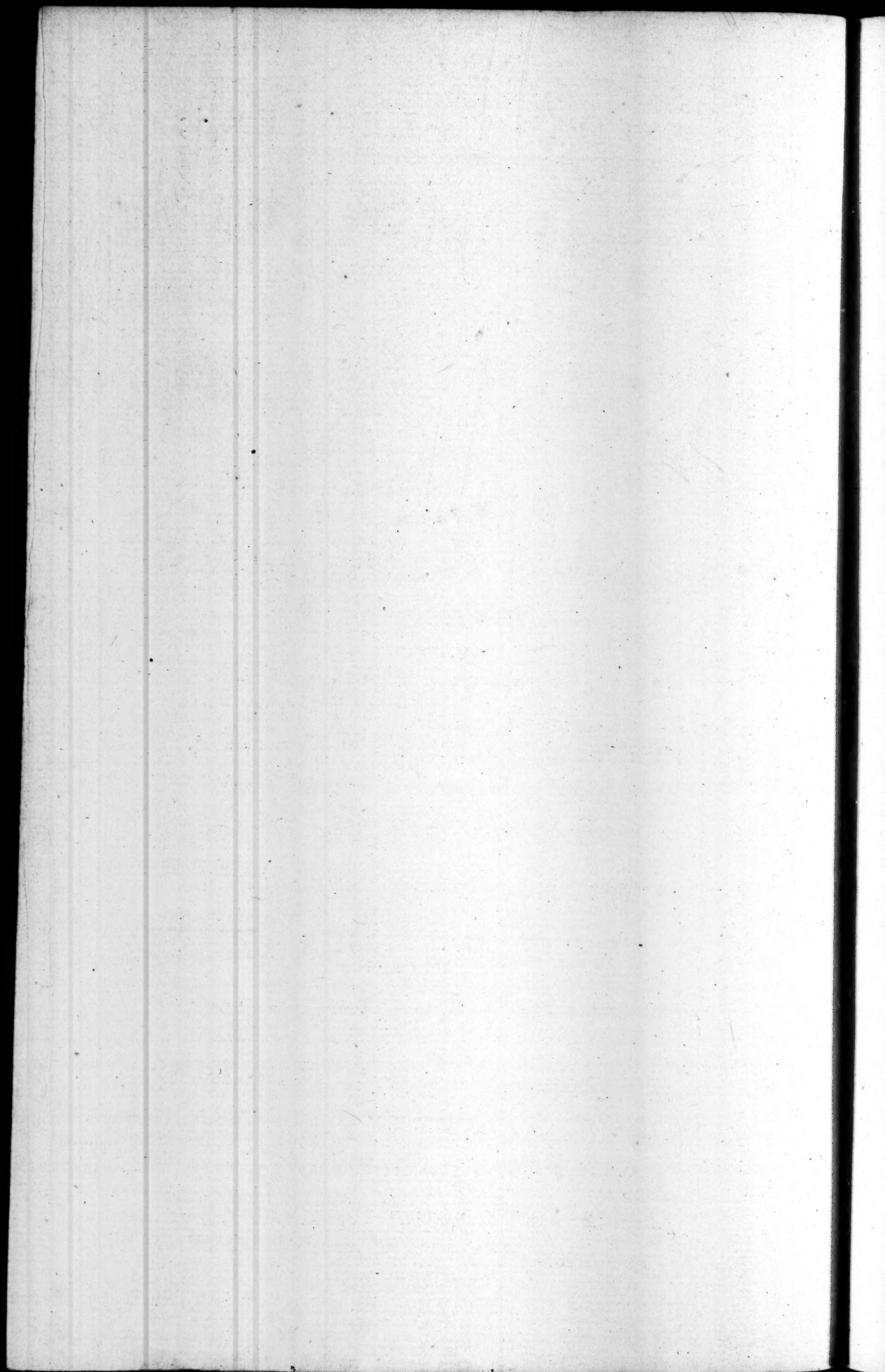
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OBSERVATIONS

O N A

VARIETY OF SUBJECTS, &c.

LETTER XI.

To CHARLES MARSEILLES, Esq;
at NEW-YORK.

DEAR CHARLES,

I PROMISED in my last to give you my sentiments upon *singularity*. The expression is ambiguous. It serves to denote a good as well as a bad character. The hypocrite glories in it—The humble man alone possesses it without offence to himself or his neighbour.

Some people are so weak as to imagine, that the religious character must necessarily be accompanied with, and distinguished from all others by, a formal, precise, and reserved deportment,

deportment, an austerity in the countenance and actions, a cautious avoiding of all intercourse or civil communication with those who do not, in their whole outward behaviour, conform to a certain standard, which answers to their idea of a religious man.

Others again place this singularity in a perpetual talking upon religious subjects—Their whole conversation, be they where they will, consists of nothing but commonplace maxims, scriptural quotations, and seemingly pious remarks upon every occurrence that they meet with in the course of the day—or, what is still worse, of vain and useless disputes about modes of faith, doctrine, or worship.

Alas! my dear Charles! all this may very properly be called the pedantry of religion, and, like that of human learning, is a sure proof, that their knowledge and experience are extremely superficial. Many of these *solemn triflers* do we daily meet with, who value themselves upon this affected singularity,

rity, and think they shew a vast deal of religious heroism, by talking in a strain, which they know to be exceedingly mortifying to the generality of their neighbours.—But such persons as these would do well to take our Lord's advice, and seriously consider, *what manner of spirit they are of*—They would do well to examine their own hearts, and try, whether they cannot discover a secret spring of spiritual pride, which sets their tongues in motion; and whether a word or two dropt in season, seemingly without design, and in a spirit of meekness, humility, and condescension to their brethren, would not have a much surer and better effect, than all their vain and empty babblings.

Far be it from me, my friend, to discourage a truly religious conversation. But there is a meekness of wisdom, as the Scripture beautifully expresses it, that will modestly avail itself of every favourable opportunity, and with a becoming zeal exert itself in the cause of truth.—They who best know themselves are certainly best acquainted with
human

human nature. Such persons will ever be careful, in their conversation and deportment, to be *wise as serpents, and harmless as doves, to become all things to all men*; that is, to study the various prejudices and infirmities of men, and form their discourse and conduct in such a manner, as will not have any tendency to disgust or affront them; but, on the other hand, by forbearance and gentleness, will win their hearts, and thus command their attention.

The only singularity, therefore, which is justifiable, is that which consists, not in words, or even in particular actions, but in such a general uniform tenor of heart and temper, and conduct, as will not indeed, like the pharisaical formalities, be so easily discerned by every vulgar eye, but will never fail of making its way at last through every obstacle and impediment, which the adversaries of truth and virtue may throw up against it.

Some

Some characters are doubtless to be met with, whose singularity does not so much consist, in *not following the multitude* at all, as in *not following them to do evil*, whose life is an amiable transcript of their Redeemer's—who, like him, *go about doing good,—who shine forth as lights in the midst of a dark and perverse generation*, and whose influence is known and felt by a sure, though silent and gentle operation.

Such characters are worthy of imitation—They are stamped with the image of the Deity—They bear the signature of unfeigned truth and pure disinterested goodness—They are known, and only to be known by their blessed fruits. Wherever they go—whatever they do, in public or in private, among their neighbours, friends and acquaintance, or in their own little family circle—their singularity is conspicuous in no other way, than in the sweetness of their temper—the meekness of their deportment—the unaffected decency of their conversation—their readiness to oblige—their fre-

quent sacrifice of private ease or interest to the comfort and convenience of their brethren; but above all, their cheerful, easy, and affectionate methods of communicating what they know to be useful and necessary in temporal as well as spiritual concerns, to all such as are humble enough to apply for, and ingenious enough to receive and profit by their instructions.

No sour and forbidding severity sits upon their brow.—Their houses, their hands, and their hearts, are open to all that stand in need of their assistance. In a word, the loveliness of true religion appears in their whole conduct—and even those, who will not imitate, dare not condemn them.

If I understand any thing of the Christian system, this is the life which it recommends. Would but its Professors act up to its dictates, live like their master, and dare to be singular in being and doing good—would they but apply to the exhaustless source of goodness, for those blessed influences of his spirit,
whereby

whereby alone their evil tempers and passions can be eradicated, and an heavenly life, with all its dispositions and graces, opened in their hearts—Deists would be confounded—Hypocrites would tremble—and bad men of all sorts be more effectually alarmed, than by all the thundering eloquence of the most zealous preachers in the world.

I trust, my good friend, that my notion of religious singularity will be found to correspond with your own; and that we differ more about *words* than about *things*.

I am, dear CHARLES,

Your very sincere

Friend and servant,

T. CASPIPINA.

PHILADELPHIA, July 10, 1772.

LETTER XII.

To the HONOURABLE J. H. T. ESQ. of
BOSTON.

SIR,

THE account you sent me of the popular tumults that have for some time subsisted in your government, differs in no material circumstances from that which I have read in the public papers. I am glad to hear that you have had fortitude enough to keep yourself disengaged from either party. A coalition is seldom brought about, without the intervention of such friends to virtue and public peace, as can content themselves to retire during the heat of faction, watch the motions of their acquaintance or connections on both sides, and seize upon some happy moment, some favourable circumstance, for the accomplishment of their benevolent purpose.

You

You seem, however, to lean a little to the side of prerogative, and give some hints, that sound like the language of a *Jure Divino* politician; and after all, very gravely ask me, what are my ideas of *Kingly Power*, and a *Patriot King*? You talk of scriptural notions of government, and wonder what objections can be made to that kind of homage and obedience, which is thereby not only warranted, but enjoined to be paid to Kings and all those that are invested with supreme authority.

My answer to your question need not be long.—We are to consider, that the Jewish government was a Theocracy; that all its laws, institutions, and ordinances were sent down immediately from Heaven; and those who were invested with the supreme executive power on earth, derived their authority from no other source than the Most High God. They were delegates of Heaven, chosen Representatives of the King of Kings, exercising his supreme authority upon earth, supported by his paternal protection, and
accountable

accountable for their actions to none but him. Their conduct was not to be scrutinized by the people; and to lift up the hand against the Lord's anointed was sacrilege of the blackest nature, and to be punished with instant death. But surely all those who are invested with kingly authority are not in the same circumstances, nor do they derive their power *immediately* from the same source with the Jewish Monarchs: and consequently the people under them are not bound by the particular political precepts of the Theocracy, but by the Laws of that particular government under which they live; and the nature of their homage to their Prince can alone be determined by those laws.

Indeed, in every civilized nation, however differing in their forms or constitutions of government, nay even among those where the royal prerogative is restricted and limited by national laws, and the people are presumed and acknowledged to be the source of power, yet the Sovereign may still be considered in some respect as the Minister of
Heaven,

Heaven, and the Vice-gerent of God, as being by his providence advanced to that exalted station. My idea of a Patriot King, therefore, founded on these sentiments of Kingly power, will be expressed in a few words.

The grand design of all human governments, in whatever form they are modelled and established, is the happiness of the people; and the end of supreme authority, however and in whomsoever it is invested, is to promote this happiness by the punishment of evil doers, and the reward or protection of those that do well. It is highly incumbent, therefore, upon all those whom Providence hath advanced to this exalted station, to be as bold in the punishment of vice, as in the encouragement and support of virtue. Oppression will appear in many shapes, and want will extend her naked arms for comfort and redress. The indigent and fatherless will be suitors for their protection, and those who have no other friends on earth, will

will resort to them as the Proxies or Representatives of Heaven.

To deal out Justice with an unsparing and impartial hand, to regard not the quality of the offender, but the nature of the offence, to administer comfort and relief to the poor and helpless, and protect the hard earnings of honest industry from the hands of rapine and oppression; to pull down corruption from the seat of honour, and to call forth modest merit and probity undisguised to fill its place; but, above all, to be themselves the bright examples as well as patrons of every virtue, and to support the true spirit and dignity of government without seeming to govern; these are some of the most important duties of the Kingly office; these will attract and command the esteem, veneration, and obedience of their subjects more effectually, than all the splendid regalia that surround their throne. Nay, 'tis by the application of their power to such purposes as these, that they resemble the Divinity, and

co-operate

co-operate with Providence in his grand scheme of universal benevolence.

Happy that Sovereign, who, by deeds of true patriotism, and the exercise of every public as well as private virtue, establishes his throne in the hearts of his subjects, whose strength is their prosperity, whose will their united voice, who studies to satisfy the real, not the imaginary wants of his people, and who can readily distinguish betwixt the clamour of licentiousness, and the still and affectionate voice of loyal liberty.

Happy that people whom Providence hath favoured with a Monarch possessed of such amiable qualifications. And thrice happy, my good friend, should we consider ourselves, who live under a mild and well tempered government, in which the limits of power are so accurately adjusted, that the Sovereign is invested with every necessary prerogative, and the just rights of the people well defined and well supported. O may the glorious spirit which it breathes, never be
perverted

pervverted into licentiousness, but handed down to the latest posterity, uncorrupted and unshaken by the ignorance or craft of weak or wicked men !

I heartily wish you the return of domestic peace, unanimity in all your councils, and prosperity of every kind to the colony in which you reside, and am, Sir,

Your very sincere

Friend and servant,

T. CASPIPINA.

PHILADELPHIA,

June 6, 1772.

LETTER

LETTER XIII.

To the RIGHT HONOURABLE the LORD
 VISCOUNT P——, QUEEN-STREET,
Westminster.

MY LORD,

THAT I may not be thought unmindful of my promise, or inattentive to any thing, that can contribute to your entertainment, I here transcribe three pieces of American poetry, from manuscripts, which were very obligingly communicated to me by the authors, who are by no means anxious for poetical fame, but now and then, as they express it, scribble a few lines for the amusement of themselves and their friends. The first is an episode, extracted from a poem called *The Indian Treaty*, which is not yet finished.

finished. The episode is natural, tender, and expressed, as I think the subject requires, in common, though not vulgar language. This is a distinction, which must ever be observed in compositions of the *pathetic* kind. The *sublime* addresses itself to feelings of a different nature, which can only be roused by superior strength of imagination, aided by a style that soars far above that of the vulgar. The author of the episode has attended to this distinction. He has told his tale with tenderness and simplicity.

The second specimen of poetry is of the elegiac kind.—I have heard that Lord Chesterfield should have said of Mr. Hammond, the author of the elegies, that “he always sat down to write what he thought, not, as most authors do, to think what they should write.”—I leave it to your Lordship to judge, whether the author of the elegy has any title to such a compliment as this.

The third specimen is of the burlesque kind; and as the subject is new, and handled

dled in the true mock heroic strain, I am
persuaded, it will at least divert your Lord-
ship for a few moments.

E P I S O D E

From the INDIAN TREATY, a Poem.

ROSETTA, fairest maid that grac'd the plains,
Of all the village long remain'd the boast;
Struck with her lovely form, contending swains
Were daily striving who should please her most.

But happy DORIS, with his gentle mein,
Had won her heart—the soft, relenting fair
Oft met her faithful shepherd on the green,
And DORIS breath'd his tender passion there.

One eve, ROSETTA from the cottage stray'd,
To seek a wand'ring lambkin of her fold;
A savage troop surpriz'd th' unwary maid—
She shriek'd—too feeble to resist their hold.

Full of fond hopes, as DORIS passing by
 Pursu'd his way contemplative and slow,
 Amaz'd he heard his fair-one's sudden cry,
 And fearless, rush'd upon the num'rous foe.

Long did the youth th' unequal fight maintain,
 But what, alas, could strength or skill avail!
 Ev'n Philip's god-like son had strove in vain—
 Superior force and numbers will prevail.

The captive lovers lock'd in close embrace,
 With silent tears their mutual griefs express;
 The tawny victors haste to leave the place,
 Unmov'd, unpitying of their sad distress.

Two parties form'd; one takes the weeping fair,
 The other DORIS, for their easy prize:
 A silent gloom shuts in his dark despair,
 The woods re-echo to her mournful cries.

Six times the moon her fullest orb had shewn
 Since sad ROSETTA, with incessant grief,
 Had mourn'd her liberty and lover gone,
 Without one cheering prospect of relief.

Forc'd from her home o'er rocks and wilds to stray,
 Where serpents lurk, and briars conceal'd do grow,
 Her tender feet, torn by the rugged way,
 Mark with her blood the progress of her woe!

Oft time, when shivering in th' inclement air,
 On the damp ground she sought for lost repose,
 Her mother's fondness, and her father's care,
 And DORIS' love, to sad remembrance rose.

At length, the chiefs a solemn feast prepare,
 And gather numerous from the nations round ;
 Each brings his warrior spoils and captives there,
 And yells of triumph through the forests found.

An horrid tragedy must now succeed—
 My swelling heart beats quick within my breast—
 How shall the sympathizing muse proceed,
 To dip her pen in blood, and paint the rest.

Six tawny heroes, in their battles slain,
 Sully the lustre of their festive day ;
 Six English captives, with slow-torturing pain,
 Must yield their lives the fatal debt to pay.

Whilst sunk in sorrow on a turf reclin'd,
 ROSETTA lay, all wan with waisting grief,
 Her lot severe, she ponder'd in her mind,
 And look'd from death alone to find relief.

Sudden she starts—rous'd by a dreadful cry,
 The well-known voice of DORIS strikes her ear ;
 Half-rais'd, she darts around her anxious eye,
 To see if much-lov'd DORIS was not near.

Fast to a tree, with all the marks impress
 Of savage rage, she fees her shepherd bound,—
 A mortal arrow planted in his breast,
 And his life bubbling from the recent wound.

Struck with an instant frenzy of despair,
 Thro' all her frame she feels the chill of death—
 Swift to her dying love she flies—and there
 Sinks at his feet, and sighs her latest breath.

E L E G Y,

WRITTEN AT SEA, *August*, 1762,

“HEAV’N gave the word,”—DELIA! once more
 farewell!

Ah me! how fleeting all our joys are found
 The pangs I feel, thy tender heart can tell,
 For pangs like mine that tender heart must wound.

Snatch’d from thy arms, to distant lands I roam,
 And face the horrors of the howling sea;
 Far from my long-lov’d friends, and native home,
 And far, my DELIA!—ah! too far from thee.

No more thy pleasing converse cheers my soul,
 And smooths my passage thro' life's rugged way;
 Thy smiles no more my wonted cares controul,
 And give new glories to the golden day.

No more with thee I hail th' approach of dawn,
 And hand in hand the varied landscape rove,
 Where fostering gales invest the dew-bright lawn,
 Unlock the garden's sweets, or fan the grove.

With notes accordant to thy skilful tongue,
 No more I seek my dorick reed to tune;
 No more the tender melody prolong,
 And chide the envious hours that fleet too soon.

When sinks in ocean's bed the source of light,
 And darkness drear his raven pinion spreads,
 Cheerless and lone I pass the lingering night,
 With thoughts congenial to its deepest shades:

Unless, perchance, my weary, watchful eyes
 Sleep's balmy charm no longer can refuse,
 Then swift to thee my soul unfetter'd flies,
 And each past scene of tenderness renews.

With all that winning grace I see thee move,
 That first endear'd thy yielding heart to mine,
 When soften'd by the flame of virtuous love
 I led thee blushing, to the hallow'd shrine.

I see thee too, thou partner of my heart,
 With all a mother's tender feelings blest,
 The frequent glance, the kiss, the tear impart,
 And press the smiling infant to thy breast.

Eager I haste a parent's joy to share—
 My bosom bounds with raptures felt before:
 But swift the soothing vision sinks in air,
 Winds howl around, and restless billows roar.

Ev'n now whilst prompted by the pleasing past,
 In artless numbers flows this pensive lay,
 The tottering vessel quivers with the blast,
 And angry clouds obscure the cheerful day.

Yet why repine!—my anxious breast, be still!
 No human bliss is free from foul alloy;
 But what at present bears the face of ill,
 May end in smiling peace and lasting joy.

Soon may that Power Supreme, whose dread command
 Can still the tumults of the raging main,
 Thro' paths of danger, with unerring hand,
 Guide me to thee and happiness again.

In Him, my DELIA, then thy trust repose;
 'Tis He alone the joyless bosom cheers;
 He soothes, when absent, all our heart-felt woes,
 At home our soft, domestic scene endears.

DIRTILLA,

D I R T I L L A,

A P O E M

THOU Goddess, fable-clad,—DIRTILLA, hail!

Thee I invoke to aid my daring muse,

To rise with footy wing and sing thy praise,

Ne'er yet attempted by adven'trous bard:

Thee I invoke——whether thou lov'st to shew

Thy marbled visage in the troubled pool,

Or spread thy bounty o'er the smutty face

Of chimney-sweeping elf; or, o'er the plain,

Rolling in clouds, by summer breezes borne,

Salute the traveller in shape of dust;

Whether in furnace or in noisy forge,

With fiend-like colliers, thou vouchsaf'st to dwell,

And fix with Vulcan thy co-equal reign,

Or soft recline upon a scullion's lap,

Or on the school-boy's jacket smile serene.

Rebellious beaux and washing-women strive,

But strive in vain, with never-ending war

To overcome thy power——still thou return'st,

And still they labour on with fruitless toil,

Sworn foes to thee, thou sober-visag'd dame!

Not so thy bard——full well he knows to gain,

And, having gain'd, thy favour still to keep.

Ev'en now, wide-spreading o'er my honour'd coat,

Full many a spot, full many a greasy smear,
 Thy influence benign and power declare ;
 Driving far thence the new-impressed cloth,
 The gaudy glare—ne'er to return again.

Oh mortals ! blind to truth, whose anxious hearts
 Impatient wait, 'till from the taylor's hand
 The sumptuous garb, long look'd-for, comes compleat.
 Success no sooner crowns their wearied hope,
 But new distractions fill their troubled mind,
 And cloud their joy ; left in some guardless hour
 One dreaded spot should fully all their pride.

See, as the festive board, in new brocade
 And lawn, as yet unstain'd, SOPHRONIA sits.
 In vain rich wines of various climes and hue,
 In order rang'd, the glittering side-board grace,
 And pleasant viands smoke in vain around :
 Nor these, nor yet th' exhilarating song,
 Or needle-point of stimulating wit,
 Provoke to joy her ever-anxious heart.
 Should the rude servant with unhallow'd foot,
 And over-flowing glass, approach too near
 The magic circle of her spreading robe,
 Her eager hands collect the darling filk
 In closer folds ; and in her sparkling eye
 New lightnings kindle at the bold assault.

Thus have I seen within some farmer's yard,
 Whilst busy *Partlet* for her chirping brood
 The dung-hill scratch'd, to them a mine of wealth ;
 Should fierce *Grimalkin* from beneath the mow,
 Or neighbouring barn, creep sly with deadly paw,

Alaric d

Alarm'd she gathers all her little train
 Beneath her shelt'ring wings; she swells with rage,
 And bristling feathers awe the daring foe.

Oh Goddess most benign! beneath thy fway
 I eat and drink with pleasure unallay'd:
 Nor care I aught, if from the dripping-spoon
 The falling drop enrich my sullied garb.
 O could I like FILTHANDER boast thy love!
 Thy favourite votary *be*, far, far beyond
 My utmost reach, my highest hope aspires.
 His honour'd chamber thou vouchsaf'st to make
 Thy chosen seat, thy undisturb'd abode:
 Where never broom thy ministers annoy,
 But spiders, white with age, their webs extend,
 And see their num'rous offspring do the same.

Methinks I view him seated on the floor,
 With all his dirty papers scatter'd round,
 While lenthen'd cobwebs from the ceiling's height
 Wave o'er his head in many a pendent row:
 Not such as *Betty* from the parlour sweeps
 With nimble hand; but such as oft are found
 In dungeons deep, black with the dust of years.
 Methinks I see upon his broken hearth
 On either side an heap of ashes rise;
 The sad remains of a whole winter's fire:
 Nor would he yield them to the chandler's pence;
 For they, O cursed art! by process dire
 Would soon convert them into cleansing soap.
 And here a kettle stands, which never felt
 The wasting torture of a scullion's hand;

Impenetrable crusts guard it without,
 And scale on scale the solid sediment
 Of constant use uncleans'd, line it within.
 And there a delphin mug, once rich emboss'd
 With many a winding leaf and op'ning flower,
 Of which no traces now are to be found,
 Obliterated all with harden'd grime.

But, above all, methinks I see his bed,
 The throne, O Goddes ! where thou reign'st supreme ;
 The teaster bends beneath the load of dust,
 Which time hath scatter'd with unsparing hand :
 And curtains, tawny with incessant smoke,
 Hang graceful round in many a smutty fold.
 To shake the bed, or cleanse the tottering frame,
 On which it lies, no hand had yet presum'd
 But unmolested myriads wanton there.
 Thus lives FILTHANDER, nor can aught avail
 To move his firm allegiance unto thee :
 And may'st thou, Goddes, e'er such votaries find !

Wrap in prophetick vision, I behold
 The times approach, when all thy haughty foes,
 Humbled in dust, shall own thy general sway
 For well we know that all things sprang from *dirt* ;
 And *beaux* and *belles*, and all the soapy train
 Of *washing-women* and of *scouring-men*
 Must yield to thee, and into *dirt* return.

By

By this conveyance, I send your Lordship two volumes of American poetry, written by two young Gentlemen of this city, neither of whom had all the advantages of a liberal education. Mr. GODFREY served an apprenticeship to an ingenious and eminent clock-maker in this city; but, disliking his occupation, soon entered into the army. Mr. EVAN's history you will find in the introduction to his poems. Notwithstanding the inequality and frequent incorrectness both in sentiment and language, your Lordship will discover some marks of true genius in these compositions.—Both the authors died very young:—had they lived, 'tis very probable, these juvenile performances would have been consigned to oblivion, and their places supplied by more sublime and finished productions. We must receive them, however, with candor, as the first efforts of an infant muse, whose powers were just beginning to unfold, “whose beauties,” as Mr. Evans speaks in his preface, “were just budding into existence, when the iron hand of death

death cut them suddenly off, and left but the
fair promises of future excellencies."

I am, my LORD,

Your Lordship's very sincere Friend,

And Servant,

T. CASPINA.

PHILADELPHIA, July 13, 1772.

LETTER

LETTER XIV.

To the HONOURABLE J. H. T. Esq. of
BOSTON.

SIR,

LOOKING over some of my papers the other day, I met with the following character of King GEORGE II. drawn, soon after his decease, by a friend of mine in England, to whose sentiments in general I am inclined to be somewhat partial. It answers so exactly to the idea I had conceived of an English patriot King, that I beg leave to transcribe it; and desire you may consider it as a supplement to what I said in my former letter. Whether his late Majesty was justly entitled to the character here given, I leave to better politicians to determine.

“ To attempt,” says my friend, “ a particular character of our deceased Sovereign,
“ and

“ and to trace his virtues through every part
 “ and period of his glorious reign, is far
 “ from my present design. It must be ac-
 “ knowledged, that the affections of his peo-
 “ ple were the noblest testimony of his ex-
 “ cellencies, while living, and the tears of a
 “ whole nation, the best *eulogy* that could be
 “ given to his memory, when *dead*.

“ If to mount the throne of his ancestors
 “ with a determinate purpose of maintain-
 “ ing and advancing its glory ;—if to enter
 “ at once into the spirit of the constitution,
 “ to know the bounds it prescribed to his
 “ own prerogative, and be acquainted with
 “ the just rights and privileges of a free-born
 “ people ;—if to preserve those rights and
 “ privileges inviolate, and in no one instance
 “ to stretch that prerogative beyond its due
 “ limits ;—if to make the laws of the land
 “ the constant rule of his actions, and con-
 “ form himself as much as possible to the
 “ genius and temper of his people —if to
 “ rule with a scepter of mercy, and crush
 “ even the insolence of rebellion by God-
 like

“ like deeds of lenity and compassion ;—if
 “ to spare the blood and treasure of the na-
 “ tion, by never involving it in unnecessary
 “ and expenfive wars, but, on the other
 “ hand, to increafe its wealth, to promote
 “ its strength, and advance its reputation,
 “ by all the arts of peace and induftry, by
 “ encouraging its manufactures, and ex-
 “ tending its trade and commerce ;—if to
 “ build his own ftrength on the profperity of
 “ the State, and fix his throne in his fub-
 “ jects’ hearts ; to employ all the methods
 “ of Royal condefcenfion and benevolence,
 “ in order to engage and preferve their affec-
 “ tions ;—in a word, if in *private life* to
 “ maintain the character of rigid and unsha-
 “ ken honefty in all his dealings, and cheer-
 “ fully to perform all the offices of common
 “ humanity, friendship, and every focial
 “ virtue ;—if deeds like thefe can attraft the
 “ efteem and gratitude of a people,—furely
 “ our deceased Monarch muft ftill furvive in
 “ the breaft of every honeft Briton.

“ Amid

" Amid the shouts of successive victories,
 " and the repeated triumphs of the British
 " arms, the good old KING was called to
 " his long home. We are told in the public
 " accounts of his death, that, just before the
 " fatal moment, he had opened the window
 " of his apartment, in order to see whether
 " the wind was favourable for the arrival of
 " dispatches from his Protestant allies, an-
 " xious as he appeared to be to hear of their
 " fate. This was, however, denied him.
 " Thou hast had enough of conquest, said
 " the Messenger of Death. Thou hast be-
 " held the pride of thine enemies humbled,
 " though their power is not yet crushed.
 " Thou hast lived to a good old age, happy
 " in the love and veneration of thy people.
 " To put an end to this bloody and expen-
 " sive war is not ordained for thee, but is
 " reserved by Providence for thine illustrious
 " Successor. Thou must instantly resign thy
 " imperial Crown and triumphant Laurels,
 " and hasten to a kingdom, whose crown is
 " incorruptible, and whose laurels are un-
 " fading and immortal, even to that King-
 " dom,

“ dom, over which thy REDEEMER, the
“ PRINCE of PEACE, presides, who hath
“ prepared for thee a Palace *not made with*
“ *hands, eternal in the Heavens.*”

The character you must allow to be excellent, whatever you may think of the justness of the application.

I am, Sir,

Your very sincere friend and servant,

T. CASPIPINA.

PHILADELPHIA, *August 3, 1772.*

LETTER

LETTER XV.

To CHARLES MARSEILLES, Esq; at
NEW-YORK.

DEAR CHARLES,

YOU seem to hint in your last, that a spirit of resentment is in some cases not only allowable, but even praise-worthy; and especially where the cause of true religion is attacked, or a virtuous character vilified and insulted. I must differ from my friend in this, as I have ventured to do in some other of his opinions. And as an apology for this difference, I must beg his patience whilst I draw the character of a truly *meek* man, which I will endeavour to copy from the *Gospel Original*. I will briefly consider his temper and conduct with respect to himself, his family, and his neighbours.

With

With respect to *himself*, he well knows, that his spirit is united to an earthly nature of such gross and inflammable substance as is ready to kindle from the smallest spark, and, if not carefully watched, would soon involve the whole man in an unquenchable flame. He finds it his duty, therefore, to be perpetually upon his guard, and that he may smother at once every rising spark, and thus preserve that coolness and composure, which are some of the most essential ingredients of his happiness.—From whatever quarter these sparks may fly, whether from sickness or affliction, from worldly losses and disappointments, or personal injuries and affronts, his peace is equally endangered.—All murmuring, peevishness, and fretfulness under the former; and all wrath, bitterness, and resentment under the latter, if suffered to take possession of his heart, will inevitably rob him of his internal quiet and satisfaction, and absolutely put an end to all real enjoyment of himself or the world in which he lives.—He knows, that by giving way to these evil passions, he subjects himself to all kinds

kinds of uneasiness and vexation: And inasmuch as from frequent experience of his own inability to resist their sudden and violent attacks, he has learned to look up for superior and supernatural aid; he, therefore, turns immediately to the redeeming power of the SON of GOD within him. For he knows, that he is a GOD *at hand* and *not afar off*. Upon his Providence he safely relies; to his wise disposals he cheerfully submits; and on his spirit he depends for that spiritual strength, which alone can assist and deliver him in every conflict of nature.

The same gentleness, patience, and submission, manifest themselves in his whole behaviour and deportment towards the little *family* circle, with which he is happily surrounded. Some envious and intruding clouds, you well know, my dear CHARLES, will frequently intervene, and obscure the brightest sunshine of *domestic* bliss.—Under all these, his serenity will continue unruffled. *Conjugal* felicity, and all the endearments of *father, son, and brother*, he deems the highest
that

that earth can possibly afford.—To preserve these inviolate, he will bear, and forbear, and comply, and condescend, and use every winning and attractive art, that can soothe and soften, that can banish disquietude and introduce harmony, peace, and love. God is a God of order and love. Wherever these are violated, even in the minutest instances, there is a breach of his eternal law; and at this breach the powers of darkness will ever be ready to enter, and obscure, and perplex, and confound the minds of those who have made it. He is not, therefore, as the Wise Man expresses it, *like a lion in his house, or frantic among his children or his servants*; but he governs his little flock with prudence and meekness, and endeavours to introduce Heaven into their hearts, and to make them an *Houſhold* of GOD, a family of love.

With respect to his *neighbours*, he is particularly careful to keep his mind, under the influences of *Divine Grace*, in such a frame as neither to give nor take offence, neither to provoke *them* by any actions of *his*, nor

L

suffer

suffer *himself* to be kindled into wrath or resentment, by any actions of *theirs*. He knows, that consistent with all this meekness and sweetness of temper, he may and ought to maintain and defend his just rights, and never give them up but at the demands of peace or charity, or some better claim than mere unkindness, envy, or ill-nature can set up. As to personal injuries and ill-treatment, he knows that the worst of these cannot hurt him. So far from resenting, he forgives them from the bottom of his heart. For he considers the exercise of *meekness* upon these occasions, not as an unmanly cowardice, but, (as every sensible, philosophical, and religious mind will ever consider it) as the highest exercise of heroic virtue: Because by this he not only defeats effectually the designs of malice and envy, but (which is an infinitely more noble conquest) he triumphs over *himself*, and leads every furious frantic passion of his fallen nature in chains.—In a word, he considers a *meek and quiet spirit* as one of the greatest ornaments of human nature, one of the grand characteristics,

characteristics, by which not only the well-bred gentleman is distinguished from the untutored clown, but the real Christian from the *nominal* professor. And above all, he sets the highest value upon this amiable grace, because the cultivation of it opens and brings to perfection that *Birth of Heaven*, that *Image* of his *Redeemer* in his breast, by which he lives in Heaven whilst he is here upon earth, changes earth into Heaven, and therefore has the best and truest enjoyment of the present short period of his existence. And I take this to have been our Saviour's meaning in the blessing which he pronounces upon the *meek* : BLESSED ARE THE MEEK ; FOR THEY SHALL INHERIT THE EARTH.

I am, dear CHARLES,

Your's most affectionately,

T. CASPIPINA.

PHILADELPHIA, Aug. 20, 1772.

LETTER XVI.

To MRS. P——, of PHILADELPHIA.

DEAR MADAM,

YOU asked me the other evening, whilst we were amusing ourselves round your cheerful fire-side with making similies, whether I could find one for HUMILITY. I answered off hand as well as I could. You were pleased with the sentiment, and desired me to put it in writing. Here then you have it with very little alteration in the language.

Q. What is Humility?

A. 'Tis a fair and fragrant flower, in its appearance modest, in its situation low and hidden. It does not flaunt its beauties to every vulgar eye, or throw its odours upon every passing gale. 'Tis unknown to the *earthly* botanist—it discovers itself

itself only to the *spiritual* searcher:—Neither does he find it among those gay and gawdy tribes of flowers, with which the generality are so easily captivated ; but in some obscure and unfrequented spot, where the prints of human feet are rarely seen.—But wherever he finds it, he is sure to behold its bosom opened to the SUN of RIGHTEOUSNESS, receiving new sweets in perpetual succession from his exhaustless source.

I am,

Your very sincere

Friend and servant,

T. CASPIPINA.

QUEEN-STREET, Sept. 2, 1772,

LETTER

LETTER XVII.

To the REV. O——D J——N, in PHILA-
DELPHIA.

DEAR and REV. SIR,

I WAS not a little surprized the other day, when we dined together at the honourable and worthy Mr. H——'s, to hear you launch forth into such high encomiums upon the character and writings of Mr. STERNE. Unwilling to interrupt the cheerfulness of the company by introducing any thing that might have the appearance of a serious dispute, I only rallied you a little upon your attachment to this desultory writer, and reminded you of some passages, the gross indelicacy of which is scarcely covered by the flimsy gauze of his fine expression. You replied to me, by quoting some of those tender
and

and pathetic strokes which we meet with here and there throughout his volumes, which bespeak, as you said, a truly benevolent and sympathetic heart, and more than atone for all the indelicate slips of his pen.

I admire those strokes as much as you do : But still I am not quite satisfied, that the feelings he describes are any thing more than those we have in common with the brute creation, at least, that there is any thing heavenly in them, till they come to be placed under the direction of an heavenly power, and act in subserviency to its inward dictates ; otherwise, passion may get the name of virtue, and a finely attempered frame become the only Heaven we would wish for.

Suffer me then to *preach* a little to the *preacher*, and give you my sentiments upon true *sympathy* or *tendernefs of heart*.

We mistake the matter exceedingly, my friend, if we imagine, that true *tendernefs of heart* is no other than that *animal sympathy*,
if

if I may so call it, which is common to wicked as well as good men, nay, which even the brute creation seem to be possessed of in a very considerable degree. That mixture of good and evil, which is very observable in the present system of things, frequently produces some very lovely and delightful appearances and effects.

When we walk into our gardens, we find our senses most agreeably refreshed by the beauty, fragrance, or taste of the various kinds of herbage, fruits, or flowers, that spring forth from the common soil. We feel the meekness of heaven itself in the calmness and serenity of a morning or evening sky. We are delighted with the sweet solicitude, which birds and beasts testify for their mates as well as their offspring. And we cannot but admire the fond attachment, the seeming friendship and gratitude, which some of the more sagacious among them frequently shew to man.

But

But as all these pleasing wonders of the animate as well as inanimate system are no other than the productions or births of this temporary world, so they partake of all the changes and disorders to which it is continually exposed. They are born, and grow and bloom, and come to their perfection—and then fade, and wither, and die, and dissolve into the original elements, out of which they sprung.

Man, considered merely with respect to his body, is no more than a *joint tenant of the shade* with the beasts of the field. The same instincts, the same appetites and passions reign in his earthly part. Like them he is subject to the changes of the elements. Like them he is born, and grows, and comes to maturity—and then gradually declines, and dies, and sinks into one common grave with them.

But then, he has within him a spark of immortality, a birth of heaven, a ray of the divinity, which, though imprisoned in a
 nement

nement of clay, can and will, if permitted, look beyond its narrow circumference into that eternal world, out of which it came. By its spiritual intercourse with the great Father of spirits, it is enabled to compare temporal things with spiritual, and form such a true and accurate estimate founded upon its own experience and sensibilities, as will always point out that superiority, which the heavenly part with its heavenly desires should maintain over the earthly part with its earthly instincts and appetites. But perhaps it may be necessary to express this sentiment in clearer and more explicit terms.

There is, certainly, amongst men, something like what I have heard called *constitutional* virtue, that is to say, a virtue, that takes its rise from, and depends upon a man's particular make or constitution, the state of his blood or nerves.

Thus you will find amongst a number of children of the same family, *one* that from his very cradle seems to be bold and intrepid,
fearless

fearless of danger, eager and enterprizing; *another*, timid, irresolute, easily cast down or affrighted:—*one*, haughty, vain, forward, and impertinent; *another*, meek, humble, diffident and modest:—*one*, that seems to be a stranger to pity, tenderness, and love; *another*, melting into tears at the prospect, or even recital of the least distress.

That this variety of tempers and dispositions depends not upon education, is sufficiently obvious. For children of the same family are generally treated in the same manner, and similar advice and instructions are given to all. Now, 'tis very remarkable, that the same variety of dispositions shews itself equally conspicuous in the brute creation. Hence we may reasonably conclude, that in men as well as brutes they spring forth from that mixture of good and evil, which characterizes every object of temporal nature.

“Aye,” says the infidel,—“this is all
 “very true—we are so born—we are so
 “constituted

“ constituted—and therefore, our vices and
 “ our virtues are alike necessary and una-
 “ voidable. Talk no more, then, of your
 “ distinctions between right and wrong—
 “ our tempers depend upon the constitution
 “ of our bodies—and vice and virtue are
 “ but empty names.

“ A person in distress solicits my charity
 “ —if I am a good-natured man, as 'tis
 “ called, or if the application is made to me,
 “ when I am in a good humour, I most
 “ cheerfully administer relief——But if I
 “ am of a sour temper, or am called upon
 “ at an unfavourable season, I turn my back
 “ upon the object, and dismiss him with
 “ wrath.

“ I rise in the morning in an exceeding
 “ good humour, pleased and delighted with
 “ myself and every body about me—I am
 “ happy and cheerful in my family—I walk
 “ abroad, and salute every friend that meets
 “ me with a smile. Within an hour or two,
 “ all my feelings are changed. Some disa-
 “ greeable piece of intelligence relative to
 “ myself—

“ myself—some slight shewn me by an ac-
 “ quaintance—some little disappointment in
 “ my wordly interests—or, perhaps, a little
 “ cold that I have caught—these, or any
 “ other trifling accidents, are sufficient to
 “ oppress my spirits, discompose my temper,
 “ and make me feel dissatisfied with myself,
 “ and every body about me. All my affec-
 “ tion, my tenderness, and love, are gone :
 “ And whilst I remain in this situation, I
 “ am indifferent alike to virtue and vice.

“ Now then,” continues the exulting in-
 fidel, “ where is your religion? Where is
 “ your morality? Where is your gospel il-
 “ lumination?—All is visionary!—’Tis the
 “ state of your blood, or the state of your
 “ nerves, that constitutes your virtue or your
 “ vice. On these alone they depend for
 “ their transitory existence. With these they
 “ decay---with these they die.”——

But tell me, thou poor, purblind mortal !
 Amid all these changes and vicissitudes, that
 attend thy bodily frame, what is it *within*
thee,

thee, that thinks, and reasons, and reflects, and observes upon every change that passes—and continues to do so, let thy body be affected as it may? What is it that renders thee secretly dissatisfied, after thou hast amused thyself with all these fine speculations? What is it that tells thee, that such and such things are good, and right, and proper to be done, and that such and such are wrong, evil in their nature, and leading to misery—and tells thee so, let thy bodily state and temper be what it will, whether thy present humour disposes thee to obey or neglect its dictates?

Couldst thou read aright the volume that is unfolded in thine heart, thou wouldst find there the same language which thy Saviour speaks in his gospel, viz. That THE KINGDOM OF GOD IS WITHIN THEE; that virtue, goodness, holiness, are not empty names, but that they are a real nature, of heavenly extraction; that they depend not merely upon our animal sensations, but may be called forth, and brought into exercise, independent of,

of, and superior to them;—that this heavenly nature will regulate, controul, and direct the several passions or appetites of thine earthly part;—that, whether thy temper be gentle or violent, meek or wrathful, kind and tender, or sour and morose, this blessed principle, if attended to and obeyed, will make both its good and its evil turn to thine advantage: It will overcome all that is harsh, peevish, and discontented within thee; and will give an heavenly tincture, virtue, and efficacy to thine earthly meekness, tenderness, and love. It will teach thee to look above nature, above instinct, above reason, for that which is to set nature, instinct, reason, right. It will satisfy thee of the truth and authenticity of the BIBLE REVELATION; and teach thee to consider thyself and all mankind, not only as children of ADAM, but as SONS of GOD in CHRIST, only to be redeemed out of their present bondage, by means of that communication which the Redeemer himself hath opened betwixt earth and heaven, be-

twixt

twixt our fallen spirits, and his own spirit of love.

From these few observations, for which I beg your candid attention and indulgence, I think you cannot but conclude with me, that virtue, goodness, or holiness, do not consist in a mere external decency of behaviour; that they do not consist in, nor are they regulated merely by our bodily feelings; but that they are the gifts of God in Christ, and to be received by the spirit of prayer in our hearts.

Were we once, my good friend, convinced of this, we should not wait for the mere sympathy of animal nature to prompt us to benevolent deeds.—We should be kind and tender from a superior principle—we should find ourselves willing to answer the calls of this principle, even against the strongest reluctances of our earthly part. Our tenderness of heart would be even and uniform in all its acts and operations: and though our
eyes

eyes might even refuse the tribute of a tear, yet our souls would be inwardly moved to do what compassion dictates should be done.

After all, do not think, Sir, I have been declaiming wholly against animal sympathies——They have their uses, great uses too—but then let them not be supposed to extend and operate beyond their native sphere—They belong to earth—they dwell in the earthly part of our frame—If we place them indeed under the guidance of Heaven, they will partake of the virtue of Angels—otherwise they will be no more in the sight of Heaven, than the meekness of the lamb, or the tenderness of the turtle-dove.

Receive it then, as a maxim abundantly confirmed by the experience of all mankind, that outward emotion is by no means an infallible sign of inward *charity*; but that *tenderness* may often appear in the eye, whilst

M

avarice,

avarice, or some other infernal passion, keeps
the door of the heart.

I am, your's most sincerely,

T. CASPIPINA.

QUEEN-STREET, Sept. 1772.

LETTER

LETTER XVIII.

To MRS. P——L, of PHILADELPHIA.

MY DEAR MADAM,

I WAS much pleased with the observations you made the other evening upon the nature and exercise of true social kindness, and the agreeable manner in which you enumerated some of the principal causes of that narrow selfish, and unkind conduct, which too generally prevails amongst men. I am perfectly convinced with you, that we should behold a very different appearance in human society, were all its members attentive to the common offices of kindness towards each other—were all mean and illiberal attachments to self-interest banished from their breasts, and no other design pursued, but that of making others and themselves as hap-

py as the present checquered state of things will permit them to be.

Whilst envy rankles in our bosoms at another's rising fame or fortune ; whilst we cannot bear to think, that our neighbour should dress better, entertain with more elegance and splendour, live in a better house, or keep up a more sumptuous equipage than ourselves ; whilst we suffer a thousand little mean jealousies to creep into our hearts, and administer food to our wrathful passions, 'tis no wonder that christian kindness should have so little influence upon our tempers, and appear so seldom in our practice.

Whilst we suffer pride to take such full possession of our minds, as to make us despise and neglect those who move in a sphere of life inferior to our own ; whilst we suffer malice or resentment to harden our hearts against those who have ever done us an injury, or what we have thought an injury ; whilst we suffer avarice to shut the door against the cries of virtuous poverty, and
our

our whole time to be so much ingrossed by the calls of business, pleasure, and dissipation, that we cannot find one leisure moment to visit the chambers of sickness, or sympathize with the afflicted or distressed; in a word, whilst we are so wrapt up in our own importance, and are so wholly attentive to our own private gratifications, that we can neither *rejoice with them that do rejoice*, nor *weep with them that weep*;—'tis no wonder that the thousand little endearing offices, which kindness would dictate, are overlooked as unworthy our attention, or neglected as inconsistent with our selfish pursuits.

Notwithstanding all this, so sensible are men of the peculiar charm and gracefulness of a kind behaviour, that they endeavour to put on its external form, and appear to others, what they know in their own consciences they are not in themselves. Hence the many civil, obliging, humble, and condescending modes of speech, which are in fashion among those at least who have had a polite education. A stranger to these forms,
and

and one who was actuated solely by the feelings of his own heart, would be very apt to form a favourable judgment of the hearts of those whose outward behaviour exhibits such a striking appearance of humility and benevolence.

When we bow one to another as often as we meet; when we declare to one that we are his very humble servant, to another, that we are extremely happy to see him well; when we enquire with seemingly affectionate anxiety of a third, concerning the health of his family, and thus profess ourselves deeply interested in the welfare of every acquaintance that happens in our way; —what is all this, but a standing proof, that men cannot but secretly admire, what they have not virtue enough to practise; and therefore have adopted the shadow of kindness, in order to excuse themselves from the trouble of getting possession of the substance.

Our religion and our manners, I fear, my good Madam, are in this respect much alike :

And

And as we are too apt to compliment our brethren with the forms of *kindness*, so we are too apt to compliment our God with the forms of *piety*. Such a religion and such morals will never bear to be scrutinized by the pure and penetrating eye of Heaven. Our kindness as well as our piety must originate in our hearts, and can only be obtained by a constant resistance of our selfish desires, and a perpetual hungering after, seeking and praying for, such as are heavenly and divine.

My respectful compliments wait upon your lover, I mean, in common language, your good husband; and assure him and yourself, that I am always

Your very sincere and affectionate

Friend and servant,

T. CASPIPINA.

QUEEN-STREET, Oct. 2, 1772.

LETTER

LETTER XIX.

To CHARLES MARSEILLES, Esq; at
NEW-YORK.

DEAR CHARLES,

NOTWITHSTANDING all you have said, I must still maintain my first position, that every relation, state, and employment of human life, may be rendered subservient to the purposes of piety and goodness.—'Tis not the outward circumstances by which we are affected, but the inward spirit and temper of mind, by which we live and act under them.

The spirit of Christianity, indeed, stands in direct opposition to the spirit of this world. Its views and prospects, its hopes and desires, all respect another world. Lodged within this tenement of clay, lives an eternal spirit, to whose boundless desires no earthly objects
can

can possibly be commensurate. Its present situation exposes it to a variety of delusions ; and the fallen nature to which it is in bondage, perplexes it with a variety of contending wills, each seeking to obtain its favourite object. But when once this eternal spirit is brought to a conviction of the emptiness and vanity of all creaturely enjoyments ; when once it is brought to see and feel its own illustrious origin, and to know, that its real happiness can only be derived from the great fountain-spirit out of which it had its Divine Birth—then the power of spiritual attraction immediately commences. Through a thousand intervening obstructions it seeks, and will seek its true center ; and every outward earthly situation which it may be in, is, by virtue of its heavenly desires, made to contribute to the hastening and fulfilling of this blessed union.

The seeming interruptions which a good man daily meets with from the calls of necessary business and temporal employment, are no real impediment to his spiritual progress.

gress. He is careful to engage no further in any intercourse or connection with worldly men or worldly things, than he finds necessary for the fulfilling those private or public duties, to which his situation in this world and the common calls of humanity and benevolence do continually subject him. Such a kind of social intercourse, as calls forth these amiable virtues into constant exercise, he finds as necessary to his spiritual life, as meditation and prayer.

There are a thousand little offices of civility, kindness, and respect, to be performed every day in our intercourse with each other, which, (if we would attend to them) would shew our true state of mind, temper, and disposition, much more satisfactory than those more glaring and showy performances, of which we are apt to form too favourable a judgment.—A thousand nameless sensibilities are hereby opened in our breasts, which serve to advance us in our virtuous progress, either by exciting an humble sense of

of our own weakness, or an affectionate exertion of our sympathy and love.

Be not dissatisfied, therefore, my valuable friend, with your present employment. Do not throw it up in a fit of melancholy. In your cooler moments repentance may come—and come too late. The superficial *Methodist* may encourage such a specious instance of resignation.—But all your sensible solid Christian friends, will bear their testimony against it.

I am, my dear CHARLES,

With the best wishes for your temporal

and eternal welfare,

Your's most sincerely,

T. CASPIPINA.

PHILADELPHIA, Oct. 20, 1772.

LETTER

LETTER XX.

To CHARLES MARSEILLES Esq; at
NEW-YORK.

“ THE world is full of temptations,”—
replies my dear CHARLES—“ the multi-
“ tude are always in the wrong—always
“ walking in the *broad way that leadeth to*
“ *destruction*. Retirement is certainly the
“ safest state for me. I shall thus at least be
“ free from many species of temptation, to
“ which an intercourse with the world ex-
“ poses me. My soul must suffer, whilst
“ matters, merely temporal, necessarily en-
“ gross so much of my time and attention.
“ If I could but get into the country, and
“ have nothing to mind but a little farm, and
“ some such innocent employments as be-
“ long

“ long to a rural life, my soul and body both
 “ would be much better for the change.”

Thinkest thou so, my good friend?—I remember to have heard or read, that one of the primitive fathers (I think it was ST. BASIL) was for a while of the same opinion. Attacked by many violent temptations from within and from without, whilst he led a secular life, he was sure that he should get himself quite disengaged from all, by burying himself in some obscure place of retirement. The silent cell of the gloomy ancho-rite exactly corresponded with the idea he had formed. He flattered himself that all would be peace and serenity there, and that his thoughts would be wholly taken up with God and heavenly things. But experience soon taught him otherwise. Though he had turned his back, as he thought, upon the world, and worldly objects and their sollicitations, he found he could not so easily turn his back upon the Devil and his own evil heart, which still followed him, took up their
 abode

abode with him, and persecuted him even in his lonely cell.

The Emperor CHARLES the FIFTH, after a most rapid succession of conquests, suddenly abdicated the Crown in a fit of dissatisfaction, and sought relief from worldly cares and disquietudes in the silence and obscurity of worldly solitude. And yet, if we may depend upon what is related by a very eminent writer, his worldly cares soon followed him into his rural recess, and his thoughts were almost wholly taken up with the political and military conduct of a son, by whom he was so shamefully neglected, that the scanty pittance, which he had reserved for his support, was not paid him without grudging and irregularity.

Now, if instead of abdicating his Crown, this mighty Monarch had abdicated his worldly spirit, his proud, ambitious, covetous temper and disposition; if he had applied to the KING OF KINGS for that true spirit of wisdom and government, which
would

would have rendered him the happy father of his happy subjects, and changed his temporal into spiritual triumphs ; he might still have retained his royalty, and would certainly have found that peace and tranquillity upon a Throne which he sought for in vain in the solitude of ST. JUSTUS.*

The poor man thinks, that if he was rich, or had but what he calls a competency, he would devote all his time to the salvation of his soul. The rich man complains of being obliged to live according to his character and circumstances, and that in consequence of this is so overdone with company, visits, and entertainments, that he has little or no time to himself. He thinks, that the poor man, as he is not capable of entering into the fashionable modes of life, can have nothing to do but to mind his work and say his prayers.

Physicians, Lawyers, Divines, Merchants, Mechanics, young and old, all complain of

* See *Dialogues des Morts*, par M. FENELON.

something

something or another in their peculiar calling, occupation, or time of life, which they say hinders them from being as religious as they desire to be. But they are certainly under a great delusion. Nay, 'tis to be feared, they willingly deceive themselves. They very well know, they have time enough, and to spare, if they would employ it properly. There is not a man in the whole world, let his age, station, character, or religion be what it will, but may *abide in his calling*, and serve God, and take care of his own soul as effectually, as if he was in any other situation of life. For 'tis a man's own fault, if he suffers himself to be too much entangled in any worldly employment.

Providence brings our duties to our very doors; and every day of our life furnishes such occurrences in our own particular way, as, if properly improved, are sufficient to satisfy others as well as ourselves, what manner of spirit we are of; whether we are still acting under the influence of our fallen and corrupted nature, or whether we suffer our heavenly

venly nature to be called forth into life by the HOLY JESUS, and to do his blessed work.

This will be the last letter I shall have it in my power to write to you for some time. I have engaged in an affair, that will probably call me to England in a few days. My stay there, however, if my scheme be attended with success, will be very short: And I hope to pay my respects to you at New-York early in the next Spring.

I am, dear CHARLES,

Ever your's,

TAMOC CASPIPINA.

PHILADELPHIA,

Nov. 20, 1772.

very much to be called forth into his by
the flower of the race, and no doubt he
will be the last letter I shall have in
my power to write to you for some time.
I have engaged in an affair, that will pro-
bably call me to England in a few days.
My day there, however, if my affairs be
attended with success, will be very short.
And I hope to pay my respects to you at
New-York early in the next Spring.
I am, Sir, your obedient servant,
J. M. C.

TAMMO CASPINA
PHILADELPHIA
JAN 20 1771
J. M. C.

A Brief ACCOUNT of the
L I F E
OF
WILLIAM PENN, Esq;
PROPRIETOR and GOVERNOR of
P E N N S Y L V A N I A;
IN WHICH
His Settlement of that Province is included.
And to which is added,
H I S C H A R A C T E R.

A Brief Account of the

L I F E

OF

WILLIAM PENN, Esq;

Proprietor and Governor of

PENNSYLVANIA;

IN WHICH

His Settlement of that Province is included.

And to which is added,

HIS CHARACTER.

LIFE OF

WILLIAM PENN, Esq;

AS History is a retrospect of human life in various ages and nations, Biography may be deemed a review of its minuter parts, relating to individuals who existed in particular periods of time; and when its object is the display of wisdom and virtue, for the promotion of public order and happiness, the study of it is at once entertaining and profitable.

When the persons whose lives we review, and whose actions we commemorate, have been eminently useful in any age or nation, they gain our general respect, and we ho-

nour

nour their memory:—But when their services have raised to distinguished eminence a country, and a people, in whose happiness and prosperity we are essentially interested, they then acquire our peculiar esteem and admiration.

That *amor patriæ* which glows in the breasts of Englishmen, extends to the remotest parts of the empire.—The world of waters which separates us from the Western Continent, cannot divide the chain of that friendship and regard we feel for our brethren in *America*:—And as every increase of *their* happiness has added to *our own*, we cannot but review the life of their noble Founder with peculiar respect and veneration.

It cannot, therefore, be justly deemed improper, to close the foregoing Letters with a short account of that great man who first settled the country they describe; and who established among the inhabitants a code of laws, and a system of civil polity, which,
while

while it rendered them the most flourishing and happy country that history can boast in any age, has added much commerce, riches, and stability to the *British* empire.

WILLIAM PENN, an illustrious person among the Quakers in the last century, and founder of the flourishing province of *Pennsylvania*, in *North-America*, was the son of Sir William Penn, Knt. vice-admiral of *England*, and one of the Commanders at the taking of *Jamaica*. In order to give some little account of Sir William, before we proceed to that of his son, we shall copy the inscription on his monument in Redcliffe Church, *Bristol*, which is as follows :

“ To the just memory of Sir WILLIAM
 “ PENN, Knight, and sometime General;
 “ born at *Bristol* anno 1621, son of Captain
 “ *Giles Penn*, several years Consul for the
 “ *English* in the *Mediterranean*, of the *Penns*
 “ of *Penslodge* in the county of *Wilts*, and
 “ those *Penns* of *Penn* in the county of
 “ *Bucks* ; and by his mother from the *Gilberts*
 “ in

" in the county of *Somerset*, originally from
 " *Yorkshire*; addicted from his youth to ma-
 " ritime affairs. He was made Captain at
 " the age of 21, Rear-Admiral of Ireland at
 " 23, Vice-Admiral of Ireland at 25, Admi-
 " ral to the Straits at 29, Vice-Admiral of
 " England at 31, and General of the first
 " Dutch war at 32: Whence returning
 " anno 1655, he was parliament man for
 " the town of *Weymouth*: 1660 made Com-
 " missioner of the Admiralty, and Navy Go-
 " vernor of the town and fort of *Kingsail*,
 " Vice-Admiral of *Munster*, and a member
 " of the Provincial council; and anno 1664
 " was chosen Great Captain Commander
 " under his Royal Highness, in that signal,
 " and most evidently successful fight against
 " the *Dutch* fleet. Thus he took leave of
 " the Sea, his old' element, but continued
 " still in his other employments till 1669; at
 " what time, through bodily infirmities con-
 " tracted by the care and fatigue of public
 " affairs, he withdrew, prepared, and made
 " for his end; and with a gentle and even
 " gale arrived and anchored in his last and
 " best

“ best port, at *Wansted* in *Essex*, the 16th of
 “ *Sept.* 1760, being then but 49 years and
 “ four months old.”

“ To his name and memory, his surviving
 “ Lady hath erected this remem-
 “ brance.”

His son WILLIAM, the subject of these memoirs, was born in the parish of St. Katharine's near the Tower of *London*, the 14th. of *Oct.* 1644. The promising prospect of his son's advancement in life, induced his father to give him a liberal education; and this youth being an excellent genius, and having a sweet natural disposition, made such a rapid improvement in literature, that in the 15th year of his age he was entered a student at *Christ College, Oxford*.

It appears, both from his own account and the concurrent testimony of cotemporary writers, that he was solidly and religiously inclined from infancy.

He

He continued a Gentleman Commoner at *Oxford* two years, and delighted much in manly sports at times of recreation ; although he never suffered his pleasures to interrupt the course of his studies, or to betray him into any action unbecoming the Gentleman and the Christian : But happening to attend a meeting of the Quakers, his mind became strongly influenced in favour of the principles and doctrine he there heard preached by Mr. Thomas Loe, a man of eminence in that society. From this time he became more serious ; and had an earnest desire to experience in himself that pure and spiritual religion which the New Testament recommends and enforces as alone acceptable to God. He saw the national worship too much blended with external forms and ceremonies, which eclipsed its genuine lustre ; and sought to possess it virtually as a true and living substance. For this reason, Mr. Penn (with some other students in that university, whose minds were also engaged in a serious search after the same happy attainment) withdrew from the established worship,

ship, and held private meetings for the exercise of meditation and prayer among themselves. This soon gave great offence to their superiors, and Mr. Penn, being but sixteen years of age, was fined for nonconformity. But this small stroke of persecution not abating the fervour of his zeal, he was at length, only for persevering in his religious practices, expelled his College.

From thence he returned home; but his mind being fixed upon a more excellent inheritance than worldly honours or titular dignity can afford, he still took delight in the company of sober religious persons. This serious turn of mind, and inflexible perseverance in what he believed to be his duty, gave great offence to his father:—He, seeing this religious turn would be an impediment to that preferment which he fondly wished to acquire for his son, endeavoured, not only by persuasion, and expressions of anger, but even with blows, to deter him from it; and finding these methods ineffectual, he was at length

length so far incensed that he turned him out of doors.

Patience, however, enabled Mr. Penn to surmount this great difficulty, till his father's returning affection had subdued his anger: He at length saw that his son's conduct did not proceed from obstinacy, or wilful disobedience, but was the result of *principle*, and a fear of disobeying those dictates of conscience which he believed to be right. In order, therefore, to gain his ultimate purpose, Sir William sent his son into France, in company with some persons of quality who were making a tour thither.

Mr. Penn continued there a considerable time; during which, the levity of French conversation and manners had, in some degree, diverted his mind from those serious thoughts of religion which for some years he had been accustomed to indulge. At his return, his father finding him not only a good proficient in the *French* tongue, but perfectly accomplished in a polite and courtly behaviour,

behaviour, received him joyfully, and hoped his point was fully gained; his son's carriage being such as justly entitled him to the character of a complete young Gentleman of excellent parts and most amiable manners.

Mr. Penn was then admitted of Lincoln's-Inn, where he studied the laws and jurisprudence of this kingdom with assiduous application, till the plague broke out in 1665, when he returned home. In 1666, his father committed to his care a considerable estate in Ireland, which occasioned his residence in that kingdom for some time. While there, instead of frequenting the amusements followed by others of his rank, he resumed his former serious and retired way of living; and by the preaching of the above-mentioned Mr. Thomas Loe, at *Cork*, was made a thorough convert to the Quakers' principles. Great, however, was the inward conflict of his mind on this occasion. The allurements of pleasure, the glory and honours of this world, on the one hand, and religion

on

on the other, had each their influence, and, for some time, held him in a state of painful suspension. His natural inclination, his lively and active disposition, his strong perceptions, his great acquired accomplishments, his father's favour, and the respect of his acquaintance, all strongly solicited him to embrace the pleasures and glory of this life, which then seemed courting and caressing him in the bloom of youth to accept. Such a combined force seemed almost invincible: They would, indeed, have proved so to any mind not established on the immovable basis of integrity and virtue: But being fully convinced that it was his duty to relinquish these flattering prospects, and live a life of self-denial, he embraced the latter, and soon after publicly professed himself a Quaker.

But previous to this open declaration of his principles, being at a meeting at *Cork*, he (with many others) was apprehended and carried before the Mayor, who committed them all to prison.——During his residence in *Ireland*, he had contracted

tracted an intimate acquaintance with many of the nobility and gentry there ; and being now a prisoner, he wrote the following letter to the EARL of ORRERY, Lord President of *Munster* :

“ MY LORD,

“ The occasion may seem as *strange* as my
 “ *cause* is *just* ; but your Lordship will no
 “ less express your *charity* in the one, than
 “ your *justice* in the other.

“ Religion, which is at once my *crime*,
 “ and mine *innocence*, makes me a prisoner
 “ to a Mayor’s malice ; but mine own free
 “ man : For being in an assembly of the
 “ people called Quakers, there came several
 “ constables, backed with soldiers, rudely
 “ and arbitrarily requiring every man’s ap-
 “ pearance before the Mayor ; and, among
 “ others, violently hauled me along with them.
 “ Upon my coming before him, he charged
 “ me with being present at a *tumultuous* and
 “ *riotous* assembly ; and unless I would give
 “ bond

“ bond for my good behaviour, (who chal-
 “ lenge the world to accuse me justly with
 “ the contrary) he would commit me. I
 “ asked for his authority ; for I humbly
 “ conceive, without an act of parliament, or
 “ an act of state, it might justly be termed
 “ too much officiousness. His answer was, ‘ a
 “ proclamation in the year 1660,’ and ‘ new
 “ instructions’ to revive that dead and anti-
 “ quated order. I leave your Lordship to
 “ be judge if that proclamation relates to
 “ this concernment : that only was designed
 “ to suppress Fifth Monarchy killing spirits ;
 “ and since the King’s Lord Lieutenant, and
 “ yourself, (being fully persuaded the inten-
 “ tion of these called Quakers, by their
 “ meetings, was really the service of God)
 “ have therefore manifested a repeal, by a
 “ long continuance of freedom, I hope your
 “ Lordship will not now begin an unusual
 “ severity, by indulging so much malice in
 “ one whose actions favour ill with his near-
 “ est neighbours ; but that there may be a
 “ speedy releasement to all, for attending
 “ their honest callings, with the enjoyment
 “ of

“ of their families, and not to be longer se-
 “ parated from both.

“ And though to dissent from a national
 “ system imposed by authority is said to
 “ render men *Hereticks*, yet I dare believe
 “ your Lordship is better read in reason and
 “ theology, than to subscribe to a maxim so
 “ vulgar and untrue: For imagining most
 “ visible constitutions of religious government
 “ suited to the nature and genius of a civil
 “ empire, it cannot be esteemed *Heresy* but
 “ to scare a multitude from such enquiries
 “ as may create divisions fatal to a civil po-
 “ licy, and therefore at worst deserve only
 “ the name of disturbers.

“ But I presume, my Lord, the acquaint-
 “ tance you have had with other countries
 “ must needs have furnished you with this
 “ infallible observation, that diversities of
 “ faith and worship contribute not to the
 “ disturbance of any place where moral uni-
 “ formity is barely requisite to preserve the
 “ peace.

“ It is not long since you were a good so-
 “ licitor for the liberty I now crave, and
 “ concluded, no way so effectual to improve,
 “ or advantage the state, as to dispense with
 “ freedom in things relating to conscience :
 “ And I suppose, were it *riotous* or *tumultua-*
 “ *ry*, as by some vainly imagined, your
 “ Lordship’s inclination, as well as duty,
 “ would entertain a very remote opinion.
 “ My humble supplication, therefore, to you
 “ is, that so malicious and injurious a prac-
 “ tice to innocent Englishmen, may not re-
 “ ceive any countenance or encouragement
 “ from your Lordship ; for as it is contrary
 “ to the practice elsewhere, and a bad argu-
 “ ment to invite the English hither, so with
 “ submission, will it not resemble that cle-
 “ mency and English spirit that has hitherto
 “ made you honourable ?

“ If in this case I have used too great a
 “ liberty, it is my subject ; nor shall I doubt
 “ your pardon ; since by *your* authority I
 “ expect

“ expect a favour, which never will be used
“ unworthy an honest man, and

“ Your Lordship’s faithful, &c.

“ WM. PENN.”

Mr. Penn’s request in the above letter, so far as related to himself, was granted; for the Earl immediately ordered his discharge.

His father being soon after informed by a Nobleman of his acquaintance, what danger his son was in of becoming a Quaker, sent for him home, and he readily obeyed. On his return, although there was no great alteration in his dress, the gravity of his deportment, and solid concern of mind he appeared to be under, were manifest indications to his father that the information he had received was true. Various then were the means Sir William applied to accomplish his purpose.*

O 2

Threats,

* We will here give the reader a remarkable and well authenticated instance of Mr. PENN’s sincerity: His father, finding it impossible to bring him into a general compliance with
with

Threats, promises, kindness, and anger, by turns tried their force ; but when every endeavour proved ineffectual to shake his son's constancy, and the father saw every hope which ambition or parental kindness had suggested, end in disappointment, he could no longer bear him in his presence, but turned him out of doors a second time.

Thus exposed, and left without any other support than the kindness of his friends, (ex-

with the customary compliments of the times, seemed inclinable to have borne with him in other respects, provided he would consent to be *uncovered* in the presence of the *King*, the *Duke of York*, and *himself*. This being proposed to Mr. PENN, he desired some little time to consider of it : His father, supposing this request to have been made from a wish to consult his friends the Quakers on the occasion, Mr. PENN assured him he would not see any of them, but retire alone to his study till he gave him an answer :—Accordingly he withdrew, and (to use his own expressions in a letter to a friend) “ *having humbled himself before God with earnest supplication to know his heavenly mind and will,*” he became so strengthened in his resolution to obey the dictates of his own conscience, that, returning to his father, he with great modesty humbly signified, that he dare not comply with his request therein.

cept what his mother privately sent him) he persevered in what he believed to be his religious duty with Christian patience and magnanimity.

After a considerable time, his blameless conduct and steady perseverance evincing his integrity, his father's wrath became softened; —he permitted his son's return to, and continuance in his family; and although he did not publicly appear to countenance him, yet when imprisoned for being at meetings, he would privately use his interest in getting him released.

About the 24th year of his age, Mr. PENN began to preach in the Quaker's meetings, and soon became very popular. The liberality of his sentiments, the purity of his life and doctrine, enforced by an engaging manner, and strong natural elocution, conspired to render him an object of general esteem and admiration among all ranks of the people.

The following year, anno 1668, he vindicated his religious principles in an excellent Treatise, intitled, "The sandy foundation shaken;" in which the bigoted persecuting spirit of the then times was attacked with great skill and force of reasoning. This tract both alarmed and incensed some who then conducted the helm of the Church to such a degree, that they had immediate recourse to their old method of reforming what they deemed error, by advancing at once their strongest argument, viz. an order for imprisoning Mr. PENN in the Tower. There he remained in close durance seven months, the company and visits of his friends being denied him: But a spirit warmed with divine love, and devoted to public service for the good of mankind, ever pursues its main purpose: Mr. PENN being now hindered from preaching, applied himself to writing.

Several valuable treatises were the fruits of his solitude and confinement; particularly that excellent one intitled "No Cross,

no Crown," a work tending to promote the general design of true religion: This book was well received by serious persons of all denominations, and has not only passed through numerous large editions, but been translated into most of the European languages.

Being released from the Tower, he went the following year to *Ireland*:—During his stay there, the care of his father's estate, attending the meetings of the Quakers, visiting such of them as were imprisoned, and soliciting those in authority on their behalf, employed the principal part of his time: And in the beginning of June 1670, through his repeated applications to the Lord Lieutenant, the Chancellor, and Lord Arran, an order of Council was obtained for their release. Having settled his father's concerns in *Ireland* to satisfaction, and done his friends many signal services, he shortly after returned to *London*.

In this year (1670) came forth the Conventicle Act, prohibiting all Dissenters meetings

ings, under severe penalties.—The edge of this new weapon was soon turned upon the Quakers, who, not being accustomed to flinch in the cause of religion, stood most exposed to the fury of that bigoted and persecuting spirit which disgraced those times. This people, (whom no sufferings or danger could prevent from assembling together for the exercise of religious worship) being forcibly kept out of their meeting-house, met as near it as they could in Gracechurch-street: Mr. PENN being present, and preaching there, was apprehended; and, by a warrant from Sir Samuel Starling, then Lord Mayor, dated August the 14th 1670, committed to Newgate; and at the ensuing sessions at the Old-Baily, was (together with Mr. William Mead) indicted for being present at, and preaching to, an unlawful, seditious, and riotous assembly. At this trial, (which was a very famous one) Mr. PENN made a noble defence; discovering at once the free spirit of an Englishman, the undaunted magnanimity of a Christian, and a consummate knowledge of the laws and constitution

constitution of his country ; infomuch, that notwithstanding the most partial frowns, and menaces of the Bench, the Jury acquitted him.

Not long after this trial, and his discharge from Newgate, his father died, perfectly reconciled to his son, and left him his paternal blessing, and a plentiful estate both in *England* and *Ireland*.

On the 5th of February 1670-71, Mr. PENN was again committed to Newgate for preaching publicly ; and remained a prisoner six months. After his release, he made the tour of *Holland* and *Germany*, where he became acquainted with many of the *German* nobility, with whom he afterwards maintained a frequent epistolary correspondence.

In the beginning of the year 1672, being the 28th of his age, he married *Gulielma Maria Springet*, daughter of Sir *William Springet*, of *Darling*, in *Suffex*, who was killed in the civil wars at the siege of *Bamber*.

This

This young lady had beauty, innocence, sensibility and virtue, in as eminent a degree as most of her sex ; being a most amiable and accomplished character ; and as the connection was formed on the basis of true affection, and a perfect similarity of mind and disposition, it ripened into the most exalted friendship, and rendered their lives a scene of undiminished conjugal felicity. Soon after his marriage, Mr. PENN settled at *Rickmansworth* in *Hertfordshire*, and occasionally wrote many tracts in support of the principles he had adopted.

In 1677, he went again into *Germany* to visit his friends there, and had frequent conversations with the Princess *Elizabeth*, daughter of the Queen of *Bohemia* ; and also with her sister the Princess *Sophia*, grandmother to his late Majesty *George II.* The Princess *Elizabeth* was a great admirer of Philosophy and Poetry, and wrote several letters to Mr. PENN, which are inserted in his works.

In

In the year 1676, Mr. PENN became one of the Proprietors of *West Jersey*, and was very instrumental in first colonizing that province by the *English*: For King *Charles* the Second having given the propriety of that country to the Duke of *York*, he granted the same to Sir *George Berkeley*, and Lord *Carteret*; the former of whom sold his part to Mr. *Edward Billing*, a Quaker, whose circumstances afterwards declining, he transferred his right to Mr. PENN and two others:—They accordingly allotted out and sold the lands, and many people from *England* migrated thither, so that it soon became a flourishing plantation.

In the year 1681, King *Charles* the Second, in consideration of the services of Sir *William Penn*, and sundry debts due to him from the Crown, at the time of his decease, granted Mr. PENN and his heirs, by letters patent, bearing date the 4th of *March*, 1681, all that province lying on the west side of the River *Delaware* in *North-America*, and made them absolute proprietors and governors

vernors of that country. The name too was changed, in honour of Mr. PENN, from that of the *New Netherlands*, to PENNSYLVANIA, it having been a *sylva*, or country overgrown with woods.

Upon this, Mr. PENN published "a brief account of the province of *Pennsylvania*," folio 1681, with the King's patent, and other papers, describing the country and its produce, proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither. He likewise drew up "the fundamental constitutions of the province of *Pennsylvania*, in 24 articles;" and also the frame of government in a code of excellent laws, which reflected permanent honour on their author, and were admirably adapted to give happiness, stability and duration to a rising state. Many single persons, as well as families, out of *England* and *Wales* went over, and with great industry cleared and improved their plantations.

The

The more effectually to secure the new planters from the native Indians, commissioners were appointed to confer with them, and confirm a league of peace, which was done to the satisfaction and honour of both parties.

In the next year, 1682, he republished “ the frame of government of *Pennsylvania*,” containing 24 articles, somewhat different from the aforesaid constitution, together with certain other laws to the number of forty ; of which laws this was one :

“ That all persons living in this province,
 “ who confess and acknowledge the One
 “ Almighty Eternal God to be the Creator,
 “ Upholder, and supporter of the World ;
 “ and that hold themselves obliged in con-
 “ science to live peaceably and justly in civil
 “ society ; shall in no wise be molested, or
 “ prejudiced for their religious persuasion or
 “ practice in matters of faith and worship ;
 “ nor shall they be *compelled* at any time to
 “ frequent

“ frequent or maintain any religious wor-
 “ ship, place, or ministry whatsoever.”

The rest of these laws relate to the encouragement of the planters, the suppression of vice and immorality, and the good government and regulation of civil matters in the province.

In *August* 1682, Mr. PENN, accompanied by many of his friends, and others, embarked for *Pennsylvania*.—After a prosperous voyage of near six weeks they came within sight of the coast, from whence the air, at twelve leagues distance, (to use his own expression) “ *smelled as sweet as a new blown garden.*” On his sailing up the river, the inhabitants, as well *Dutch* and *Swedes* as *English*, met him with demonstrations of satisfaction and joy. He landed at *Newcastle*, and the next day summoned the people to the Court-House, where possession of the country was legally given him. He then made a speech, setting forth the purpose of his coming, and the nature and end of true government;

government ; giving them assurances of the free enjoyment of liberty of conscience in things relating to religion, and of civil liberty in temporals ; warmly recommending them to live in love, sobriety, and peace one with the other. He also renewed the magistrates' commissions, appointed proper officers of state, and then departed to *Chester* where he called an assembly, to whom he made the same declarations as at *Newcastle*, and received their dutiful and thankful acknowledgments. Here the *Swedes* deputed Capt. *Cook*, in their name, to congratulate him on his safe arrival, and to assure him of their fidelity and obedience.

As soon as these affairs were transacted, Mr. Penn planned his new city of *Philadelphia*, in the most commodious and elegant manner. See Letter I. in the foregoing work.

But not thinking his powers from King *Charles* a sufficient title, in point of justice, to the country, he assembled the native Indians,

ans, with their sachems or princes, and instead of taking the advantage of his patent, *purchased* of these people, in the most honourable manner, the lands he had obtained by his grant; judging that the original property, and eldest right, was vested in them.

He then printed the following account of the province and intended city, to the "free society of traders of the province of *Pennsylvania* residing in *London*," with a plan and map of both annexed, *viz.*

Abstract of a Letter from WM. PENN, Proprietor and Governor of Pennsylvania in America.

To the Committee of the Free Society of Traders for that Province, residing in London; containing a general Description of that Province, &c.

‘ MY KIND FRIENDS,

‘ The kindness of your’s by the ship
‘ Thomas and Anne, doth much oblige me;

‘ for

' for by it I perceive the interest you take
 ' in my *health* and *reputation*, and the prof-
 ' perous beginning of this province, which
 ' you kindly think may much depend upon
 ' them. In return to which I send you the
 ' following, containing as brief an account
 ' of myself, and the affairs of this province,
 ' as I have been able to make.

' Here are people of several nations, as
 ' well as of divers judgments; but I have
 ' met with love and respect, and a universal
 ' welcome wherever I came: Nor were the
 ' natives wanting in this; for their kings
 ' queens, and great men, both visited and
 ' made me presents; to whom I made suit-
 ' able returns.

' 1. The country, in its soil, air, water,
 ' seasons, and produce, both natural and ar-
 ' tificial, is by no means to be despised.
 ' The land containeth divers sorts of earth,
 ' as sand, yellow and black, poor and rich;
 ' also gravel both loamy and dusty; and in
 ' many places a strong fat earth like that of

P

' our

‘ our best vales in *England*; especially along
 ‘ the sides of inland brooks and rivers: God
 ‘ in his wisdom having so constituted, and
 ‘ divided the advantages of this country,
 ‘ that the back lands are generally in a pro-
 ‘ portion of three to one, richer than those
 ‘ that lie contiguous to the large navigable
 ‘ rivers. We have much of another foil,
 ‘ which is a black hazel mould upon a stony
 ‘ or rocky bottom.

‘ 2. The air is sweet and clear, the hea-
 ‘ vens serene, like the south part of *France*,
 ‘ being rarely overcast; and as the woods
 ‘ are cleared by the increase of people, that
 ‘ itself will refine.

‘ 3. The water is generally good, the ri-
 ‘ vers and brooks having mostly gravelly
 ‘ bottoms, and are in number scarcely cre-
 ‘ dible.—We have also mineral waters,
 ‘ not two miles from *Philadelphia*, that ope-
 ‘ rate in the same manner with those of *Bar-*
 ‘ *net* and *North-Hall*.

‘ 4. As

‘ 4. As I have now, by God’s goodness,
 ‘ lived over the hottest and coldest seasons
 ‘ of the year that the oldest inhabitants of
 ‘ the province remember, I can say some-
 ‘ thing concerning them that will be intelli-
 ‘ gible to an *English* understanding.

‘ First, of the autumn, which was the
 ‘ time I arrived: From the 24th of *October*
 ‘ to the beginning of *December*, I found it
 ‘ as we usually have it in *September*, or ra-
 ‘ ther like an *English* mild spring. From
 ‘ *December* to the beginning of *March*, we
 ‘ had sharp frosts; not foul, thick and black,
 ‘ as our north-east winds produce in *En-*
 ‘ *gland*, but a sky clear as in summer, and
 ‘ the air dry, cold, and piercing: yet I re-
 ‘ member not that I wore more cloaths than
 ‘ in England. This cold is occasioned by
 ‘ the great lakes that are fed by the fountains
 ‘ of *Canada*. The winter before this was
 ‘ mild, there being scarcely any ice; but this
 ‘ for a few days was so intense as to freeze
 ‘ up our great river *Delaware*. From *March*
 ‘ to *June* we enjoyed a sweet spring, with

' gentle showers and a fine sky. The winds
 ' are here more inconstant in spring and fall
 ' than in summer and winter. From *June*
 ' to the end of the present month (*August*)
 ' which generally endeth the summer, we
 ' have had extraordinary heats, yet sometimes
 ' mitigated by cool breezes. The wind that
 ' most generally blows in the summer season
 ' is the south-west: But in spring, autumn,
 ' and winter, it is rare to want the whole-
 ' some north-westerly winds seven days to-
 ' gether: And whatever mists, fogs, or va-
 ' pours, obscure the heavens, by easterly or
 ' south winds in two hours time are dispersed
 ' and blown away: The one is followed by
 ' the other. This remedy seems directed
 ' by a peculiar providence to the inhabi-
 ' tants; the great extent of woods yet stand-
 ' ing being liable to retain mists and va-
 ' pours, and yet not near so thick as I ex-
 ' pected to have found them.

' 5. This country abounds with vegetables:
 ' Trees, fruits, plants, and flowers, are natu-
 ' rally produced in great number and va-
 riety.

‘riety. The trees of most note are the black
 ‘walnut, cedar, cypress, chesnut, poplar,
 ‘gumwood, hickery, sassafras, ash, beech,
 ‘and oak of divers sorts, as red, white, and
 ‘black; Spanish chesnut and swamp, the
 ‘most durable of all.

‘6. The fruits that I find in the woods,
 ‘are the white and black mulberry, chesnut,
 ‘walnut, plumbs, strawberries, cranberries,
 ‘hurtleberries, and grapes of divers sorts.—
 ‘The great red grape, now ripe, is an ex-
 ‘traordinary fruit, and may be made into
 ‘an excellent wine, if not so sweet, yet
 ‘little inferior to frontiniac, as it is not
 ‘much unlike it in taste. Here is also a white
 ‘kind of muscadel, and a little black grape
 ‘like the cluster grape of *England*, yet not
 ‘so ripe as the other, but sweeter: We only
 ‘want skilful vinerons to bring them to a
 ‘good account. I intend to venture on a
 ‘trial this season with my French man, who
 ‘seems to have some knowledge in this bu-
 ‘siness.

‘Here

‘ Here are also very good peaches, and
 ‘ in great quantities: there is not an Indian
 ‘ plantation without them; but whether
 ‘ they are the natural produce I am not cer-
 ‘ tain: They make a pleasant liquor, and I
 ‘ think are not inferior to any peach you
 ‘ have in *England*, except the true Newing-
 ‘ ton. It is however a matter I have not
 ‘ yet determined, whether to refine and im-
 ‘ prove by art the fruits of this country, ef-
 ‘ pecially the grape, or to send for foreign
 ‘ stems and setts already good and im-
 ‘ proved. It seems most reasonable to be-
 ‘ lieve, that vegetables thrive best where
 ‘ they grow naturally; and that they will
 ‘ scarcely be equalled by other species of
 ‘ their respective kinds that are the natural
 ‘ produce of other, and perhaps quite dif-
 ‘ ferent soils. But to solve this doubt, I
 ‘ intend to try both, and hope the conse-
 ‘ quence will be, that I shall have as good
 ‘ wine as any European countries of the
 ‘ same latitude yield.

7. * The artificial produce of this country is wheat, barley, oats, rye, peas, beans, squashes, pumpkins, water melons, musk melons, and all kinds of herbs and roots that our *English* gardens usually produce.

8. Of living creatures, fish, fowl, and the beasts of the woods, here are divers sorts; some for food and profit, and some for profit only. For food as well as profit, the elk as large as a small ox; deer bigger than in *England*; beaver, racoon, rabbits, squirrels, and some eat young bear, and commend it. Of land fowl, here are turkeys, which grow to 40 and 50 pounds weight; pheasants, partridges, heath birds, and pigeons in abundance. Of water fowls, the swan, the white and grey goose, brands, ducks, snipes, teal, and curlews: The duck and teal excel; nor have I ever

* One *Edward Jones*, living at *Schulkill*, had, from one grain of *English* barley, 75 stalks and ears: And it is common from one bushel sown to reap 40, often 50, and sometimes 60; and three pecks of wheat sows an acre here.

eaten

' eaten any so good in other countries. Of
 ' fish, we have the sturgeon, herring, rock
 ' shad, cat's-head, sheep's-head, eel, smelt,
 ' perch, roach; in inland rivers, trout, and
 ' salmon above the falls. Of shell-fish, we
 ' have oysters, crabs, cockles, conch, and
 ' muscles; some oysters six inches long, and
 ' one sort of cockles as big as the stewing
 ' oysters; they make a very rich soup. The
 ' creatures for profit only, by skin or furr,
 ' and which are natural to this country, are
 ' the wild cat, panther, otter, wolf, fox, fisher,
 ' minx, and musk-rat: And of the water,
 ' whales in great plenty for oil. We have
 ' two companies of whalers whose boats are
 ' built; and they will soon begin their work,
 ' which has the appearance of considerable
 ' improvement. We have also reasonable
 ' hopes of finding a plenty of good cod in
 ' the Bay.

' 9. We have no want of horses; and some
 ' are very good and handsome: Two ships
 ' have been freighted to *Barbadoes* with
 ' horses and pipe-staves since my coming in.

' —Here

‘ —Here are also plenty of cow cattle, and
 ‘ some sheep. Our people mostly plow with
 ‘ oxen.

‘ 10. There are divers plants, which, not
 ‘ only from the Indians’ accounts of them,
 ‘ but also from experience, we find very effi-
 ‘ cacious in curing swellings, burning, and
 ‘ wounds:—they are of great virtue, and
 ‘ cure the patient speedily.—Many others,
 ‘ and especially the wild myrtle, are pecu-
 ‘ liarly fragrant.

‘ 11. The woods are adorned with flowers,
 ‘ which for colour, size, figure, and variety,
 ‘ are very beautiful. I have seen the gar-
 ‘ dens best furnished with flowers about
 ‘ *London*, but think they might be greatly
 ‘ improved by the addition of those in our
 ‘ woods: I have sent a few to a person of
 ‘ quality this year for a trial.

‘ Thus much of the country; next of the
 ‘ natives, or Aborigines.

‘ The

‘ The natives I shall consider in their per-
 ‘ sons, language, manners, religion, and go-
 ‘ vernment, with my opinion of their origin.

‘ 1. In person they are generally tall, strait,
 ‘ well built, and of singular proportion : they
 ‘ tread firm and strong ; and mostly walk
 ‘ erect, with their chins a little elevated.
 ‘ Their complexion is black, but rendered so
 ‘ by art and design, like that of the Gypsies
 ‘ in *England*. They anoint themselves fre-
 ‘ quently with bear’s fat, and, not using any
 ‘ defence against either sun or weather, they
 ‘ must needs be very swarthy. Their eyes
 ‘ are small and black, not unlike those of the
 ‘ Jews. The thick lip and flat nose, so fre-
 ‘ quent with the *African* Indians, or blacks,
 ‘ are not common to them ; for I have seen
 ‘ as comely *European*-like faces among them,
 ‘ of both sexes, as on your side the *Atlantic* ;
 ‘ an *Italian* complexion has not much more
 ‘ of the white, and the noses of some are in-
 ‘ clined to the *Roman*.

‘ 2. Their

‘ 2. Their language is lofty, but narrow ;
 ‘ yet, like *Hebrew*, in signification it is full
 ‘ and expressive, like short-hand in writing.
 ‘ One word generally serveth in the place of
 ‘ *three*, and the rest are supplied by the un-
 ‘ derstanding of the hearer :—Imperfect in
 ‘ their tenses, wanting in their moods, par-
 ‘ ticiples, adverbs, conjunctions, and inter-
 ‘ jections. I have made it my business to
 ‘ learn and understand it, that I might not
 ‘ want an interpreter on any occasion. And
 ‘ I must say, that I know not any lan-
 ‘ guage spoken in *Europe* which hath words
 ‘ of more sweetness, or greatness, in accent
 ‘ and emphasis, than theirs. For instance,
 ‘ *Oetokocon, Rancocos, Orieton, Shak, Marian,*
 ‘ *Poquesien*, all which are names of places,
 ‘ and have a grandeur in them.—Of words
 ‘ of sweetness, *anna* is mother ; *Ifimus*, a
 ‘ brother ; *netcap*, friend ; *usque oret*, very
 ‘ good ; *pane*, bread ; *metfa*, eat ; *matta*, no ;
 ‘ *batta*, to have ; *payo*, to come : *Sepassin*,
 ‘ *Passjon*, the names of places : *Tamane, Se-*
 ‘ *cane, Menanse, Secaterius*, are the names of
 ‘ persons. If one ask them for any thing
 ‘ they

‘ they have not, they will answer, *mattá ne*
 ‘ *battá*, which is, *not I have*, instead of *I*
 ‘ *have not*.

‘ 3. Of their customs and manners there
 ‘ is much to be said; I will begin with chil-
 ‘ dren: so soon as they are born they wash
 ‘ them in cold water; and while very young,
 ‘ and in cold weather by choice, they plunge
 ‘ them in the river to harden and embolden
 ‘ them. Having wrapt them in a coarse
 ‘ cloth, they lay them on a strait thin board,
 ‘ a little more than the length and breadth of
 ‘ the child, and swaddle it fast thereon to
 ‘ make it strait, (hence all the *Indians* have
 ‘ flat heads) and thus they carry them at
 ‘ their backs. The children will go alone
 ‘ very young, at nine months commonly.
 ‘ They wear only a small clout round their
 ‘ waist till they are big: If boys, they go a
 ‘ fishing till they are ripe for the woods,
 ‘ which is at about fifteen years old; then they
 ‘ hunt, and after having given some proofs
 ‘ of their manhood, by a good return of
 ‘ skins, they may marry, else it is a shame
 ‘ to

' to think of a wife. The girls stay with
 ' their mothers, and help to hoe the ground,
 ' plant corn, and carry burdens ; and they do
 ' well to use them while young to that la-
 ' bour which they must perform when they
 ' are old ; for the wives here are the true ser-
 ' vants of their husbands ; otherwise the men
 ' are very affectionate to them.

' When the young women are marriage-
 ' able they wear something on their heads as
 ' an advertisement ; but in such a manner
 ' that their faces are hardly to be seen, ex-
 ' cept when they please to expose them.
 ' The age they marry at, if women, is usu-
 ' ally thirteen or fourteen : If men, seven-
 ' teen or eighteen ; they are rarely older.

' Their houses are matts, or barks of trees
 ' set on poles in the fashion of an *English*
 ' barn, but out of the power of winds, for
 ' they are seldom more than six or seven
 ' feet high : they lie on reeds or grass. In
 ' travel they lodge in the woods about a
 ' great fire, with the mantle of duffield they
 ' wear

' wear by day wrapped about them, and a
 ' few boughs stuck round them. Their diet
 ' is mазie, or *Indian* corn, divers ways pre-
 ' pared; sometimes roasted in the ashes,
 ' sometimes beaten and boiled with water,
 ' which they call *homine*; they have also se-
 ' veral sorts of beans and pease, that are good
 ' nourishment; and the woods and rivers are
 ' their larder.

' If an *European* comes to see them, or
 ' calls for lodging at their wigwam or house,
 ' they give him the best place, and the first
 ' cut. If they come to visit us, they salute
 ' us with an *itab*, which is as much as to say
 ' *good be to you*; and set themselves down
 ' on their heels upon the ground; often they
 ' will not speak a word, but observe all that
 ' passes; if you give them any thing to eat
 ' or drink, they are well pleased, especially
 ' if it be with apparent kindness; else, they
 ' will not ask, but after a time go away fullen
 ' and say nothing.

“ They

‘ They are very remarkable for concealing
 ‘ their own resentment ; and I believe they
 ‘ are brought to this by the revenge that has
 ‘ been practised among them : In either of
 ‘ these they are not exceeded by the *Italians*.
 ‘ A tragical instance fell out since I came into
 ‘ the country :—A king’s daughter, think-
 ‘ ing herself flighted by her husband, in suf-
 ‘ fering another woman to lie down between
 ‘ them, rose up, went out, plucked up a root
 ‘ out of the ground, and eat it, upon which
 ‘ she immediately died ; and for which, last
 ‘ week, he made an offering to her kindred
 ‘ for atonement and liberty of marriage :
 ‘ Two others did the same to the kindred of
 ‘ their wives, who died a natural death : For
 ‘ till *widowers* have done so they must not
 ‘ marry again. Some of the young women
 ‘ are said to take undue liberties before mar-
 ‘ riage ; but when married they are very
 ‘ chaste. When with child they know their
 ‘ husbands no more till they are delivered.
 ‘ During their month, they touch no meat ;
 ‘ they eat but with a stick, lest they should de-

‘ file

‘ file it; nor have their husbands any inter-
 ‘ course with them till that time be expired.

‘ But in liberality they excel; nothing is
 ‘ too good for their friend. If you give
 ‘ them a fine gun, or other thing which they
 ‘ most esteem, it will frequently pass through
 ‘ twenty hands before it sticks.—Light of
 ‘ heart, their affections are strong but soon
 ‘ spent: the most merry creatures that live;
 ‘ they feast and dance perpetually; they ne-
 ‘ ver have much nor want much; wealth
 ‘ circulateth like the blood, all parts partake;
 ‘ and though none shall want what another
 ‘ hath, yet they are exact observers of pro-
 ‘ perty.

‘ Some kings have *sold*, others *presented* me
 ‘ with several parcels of land. The pay or
 ‘ presents I made them were not kept by the
 ‘ particular owners; for the neighbouring
 ‘ kings and their clans being present when
 ‘ the goods were brought out, the parties
 ‘ chiefly concerned consulted what and to
 ‘ whom they should give them. To every
 ‘ king

' king then by the hands of a person ap-
 ' pointed, was a proportion sent, so sorted
 ' and folded, and with such gravity, as was
 ' admirable. Then each king subdivided it
 ' in like manner among his dependants,
 ' hardly leaving themselves an equal share
 ' with their subjects. And at festivals, and
 ' even at their common meals, the kings dis-
 ' tribute, and to themselves last. They care
 ' for little, because they want but little, and
 ' the reason is, a little contents them : In this
 ' they are fully revenged on us ; if they are
 ' ignorant of our pleasures, they are also free
 ' from our pains. They are not disquieted
 ' with bills of lading and exchange, nor per-
 ' plexed with chancery suits and exchequer
 ' reckonings. We sweat and toil to live ;
 ' their pleasure feeds them ; I mean their
 ' hunting, fishing and fowling ; and this ta-
 ' ble is spread every where. They eat morn-
 ' ing and evening ; their seats and tables are
 ' the ground.—Since the Europeans came
 ' into these parts, they are grown fond of
 ' strong liquors, rum especially ; and ex-
 ' change the richest of their furs and skins

Q

' for

' for it. When heated with liquor they are
 ' restless till they have enough to sleep ;——
 ' " some more, and I will go to sleep," is
 ' their cry ; but when drunk, they are the
 ' most wretched spectacles in the world.

' In sickness they are impatient to be
 ' cured, and for this they will give any
 ' thing, especially for their children, to whom
 ' they are extremely affectionate: They drink
 ' at those times a *teran*, or decoction of some
 ' roots in spring water ; and if they eat any
 ' flesh, it must be the female of any crea-
 ' ture: If they die, they bury them with
 ' their apparel, and the nearest of kin fling in
 ' something precious with them, as a token
 ' of their love. Their mourning is blacking
 ' of their faces, which they continue for a
 ' year: They reverence the graves of their
 ' dead, and lest they should be lost by time,
 ' or fall to common use, they pluck up the
 ' grass that grows upon them, and heap up
 ' the fallen earth with great care and exact-
 ' nefs.

' These

‘ These poor people are much in the dark
 ‘ respecting things relating to religion ; yet
 ‘ they believe that there is a God, and in
 ‘ the immortality of the soul, without the
 ‘ help of metaphysics : For they say, “ there
 ‘ is a great King that made them, who dwells
 ‘ in a glorious country to the southward of
 ‘ them, and that the souls of the good shall
 ‘ go thither, where they shall live again.”
 ‘ Their worship consists of two parts, *sacrifice*
 ‘ and *cantico* ; they sacrifice the first fruits :
 ‘ The first and fattest buck they kill goeth
 ‘ to the fire, where he is burnt to ashes ; the
 ‘ priest or person that performs the ceremony
 ‘ sings a mournful ditty over him, with such
 ‘ marvellous fervency and labour of body,
 ‘ that he will sweat to a foam. The other
 ‘ part is their *cantico*, performed by round
 ‘ dances, sometimes words, sometimes songs,
 ‘ then shouts. Two Indians placed in the
 ‘ middle begin, and by singing, and drum-
 ‘ ming on a board, direct the chorus. Their
 ‘ postures in the dance are very antic, and
 ‘ different, but they all keep measure. This
 ‘ is performed with equal earnestness and
 Q 2 ‘ labour

' labour, but great appearance of joy. When
 ' harvest is ended, they begin to feast one
 ' another: There have been two great festi-
 ' vals already, which are free to all comers:
 ' I was at one of them myself; Their enter-
 ' tainment was held under some shady trees
 ' by a spring; and consisted of twenty bucks,
 ' and hot cakes both wheat and beans,
 ' which they make up in a square form, in
 ' the leaves of the stem, and bake them in
 ' the ashes; and after that they fall to danc-
 ' ing. All who attend these feasts must
 ' carry a small present in their pockets, it
 ' may be six-pence, which is made of fish
 ' bones; the black is with them as *gold*, the
 ' white, *silver*; they call it *wampum*.

' 4. Their government is by kings, which
 ' they call *fachema*, and those by succession,
 ' but always in the female line: For instance,
 ' the children of him that is now king, will
 ' not succeed, but his brother by the mother,
 ' or the children of his sister: whose sons
 ' (and after them the children of her daugh-
 ' ter) will reign; for no woman inherits.

' The

‘ The reason they give for this way of de-
 ‘ scent, is, that their issue may not be spu-
 ‘ rious.

‘ 5. Every king hath his council, consist-
 ‘ ing of all the old and wise men of his na-
 ‘ tion, which perhaps are two hundred peo-
 ‘ ple: Nothing of moment, neither peace
 ‘ nor war, selling of land, or traffic, is un-
 ‘ dertaken without advising with them, and
 ‘ which is more, with the young men also.
 ‘ It is admirable to consider how powerful
 ‘ the kings are, and yet that they move by
 ‘ the breath of the people. I have had oc-
 ‘ casion to be in the council with them upon
 ‘ treaties for land, and to adjust the terms of
 ‘ trade: Their order was thus: The king
 ‘ sits in the middle of a half-moon, and hath
 ‘ his council, the old and wise, on each
 ‘ hand; behind them at a little distance, sit
 ‘ the younger part of their people in the
 ‘ same figure. Having consulted and re-
 ‘ solved on their business, the king ordered
 ‘ one of them to speak to me: He stood up,
 ‘ came to me, and in the name of the king

‘ sala

' saluted me ; then took me by the hand,
 ' and told me, " he was ordered by the king
 ' to speak to me, and that now it was not
 ' he, but the king that spake, because what
 ' he should say was the king's mind." He
 ' first prayed me " to excuse them that they
 ' had not complied with me the last time ;
 ' he feared there might be some fault in
 ' the interpreter, being neither *Indian* nor
 ' *English* ; besides it was the *Indians*' custom
 ' to deliberate, and take up much time in
 ' council, before they resolve ; and that if
 ' the young people and owners of land had
 ' been as ready as he, I had not met with so
 ' much delay."

' Having thus introduced his matter, he
 ' proceeded to describe the bounds of the
 ' land they had agreed to dispose of, and the
 ' price, which now is little and dear : That
 ' which formerly would have bought twenty
 ' miles will now scarcely purchase two.—
 ' During the time that this person spoke,
 ' not a man of them was observed to whif-
 ' per or smile : The old were grave, and
 ' the

‘ the young reverent in their deportment.
 ‘ They spake little, but fervently, and with
 ‘ elegance. I have never seen more natural
 ‘ sagacity without the help (I was about to
 ‘ say the *spoil*) of tradition; and he will de-
 ‘ serve the name of wise that can outwit
 ‘ them in a treaty about any thing they un-
 ‘ derstand.—When the purchase was agreed,
 ‘ great promises passed between us of “ kind-
 ‘ nefs and good neighbourhood, and that the
 ‘ *Indians* and *English* must live in love as
 ‘ long as the sun gave light.”—Which done,
 ‘ another made a speech to the *Indians* in the
 ‘ name of all the kings; first to tell them
 ‘ what was done, next to charge and com-
 ‘ mand them “ to love the Christians, and
 ‘ particularly to live in peace with me, and
 ‘ the people under my government: That
 ‘ many governors had been in the river, but
 ‘ that no governor had come himself to live
 ‘ and stay here before; and having now such
 ‘ an one as had treated them well, they
 ‘ should never do him nor his any wrong.”
 ‘ —At every sentence of which they shouted,
 ‘ and in their way said Amen.

‘ 6. The

' 6. The justice they have is pecuniary :
 ' In case of any wrong or evil fact, be it
 ' murder itself, they atone by feasts, and
 ' presents of their *wampum*, which is pro-
 ' portioned to the quality of the offence or
 ' person injured, or the sex they are of : For
 ' in case they kill a woman they pay double,
 ' and the reason they render, is, that ' she
 ' breedeth children, which men cannot do.'—
 ' It is rare that they fall out, if sober ; and if
 ' drunk, they forgive it, saying, ' it was the
 ' *drink* and not the *man* that abused them.'

' We agreed that in all differences between
 ' us, six of each side shall end the matter :
 ' They are easily won by kindness and jus-
 ' tice ; the worst is, that they are the worse
 ' for the Christians, who have propagated
 ' their vices among them, and given them
 ' tradition for evil, but not for good things.
 ' But as low an ebb as these people are at with
 ' regard to intellectual knowledge, the Chris-
 ' tians have not *out-lived* them, with all their
 ' pretensions to an *higher* manifestation.
 ' What good then might not a *good* people
 ' graft

' graft, where there is so distinct a knowledge
 ' of the divine will implanted in the mind.
 ' I beseech God to incline the hearts of all
 ' that come into these parts to out-live the
 ' knowledge of the natives by a fixed obedi-
 ' ence to their *greater* knowledge of his will ;
 ' for, it were lamentable, indeed, for us, to
 ' fall under the censure of the poor *Indian's*
 ' conscience, while we make profession of
 ' things so far transcendant.

' 7. With respect to their *original*, I am
 ' inclined to think them of the Jewish race :
 ' I mean, of the stock of the *ten tribes*, and
 ' that for the following reasons: 1st, they
 ' were to go to a ' *land not planted nor known*',
 ' which *Asia* and *Africa* then were, if not
 ' *Europe* ; and he who intended this extraor-
 ' dinary judgment upon them, might make
 ' the passage not uneasy to them ; as it is not
 ' impossible to pass from the eastern parts of
 ' *Asia* to the western parts of *America*.——
 ' 2^{dly}, I find them of like countenance, and
 ' their children are of so lively a resemblance
 ' that one would think himself in *Duke's-*
 ' place,

‘ place, or *Bury-street, London*, when he seeth
 ‘ them.—3dly, they agree in *rites*; they
 ‘ reckon by *moons*; they offer their *first*
 ‘ *fruits*; they have a kind of feast of taberna-
 ‘ cles; they are said usually to build their
 ‘ *altars* on *twelve stones*; their *mourning* a
 ‘ *year*, *customs of women*, with many things
 ‘ that do not now occur. So much for the
 ‘ natives.

‘ 8. The first planters in these parts were
 ‘ the *Dutch*, and soon after them the *Swedes*
 ‘ and *Finns*. The *Dutch* applied themselves
 ‘ to traffic; the *Swedes* and *Finns* to husban-
 ‘ dry.—There were disputes between them
 ‘ for some years, the *Dutch* looking upon
 ‘ them as intruders upon their purchase and
 ‘ possession; but these disputes were finally
 ‘ ended in the surrender made by *John Rixe-*
 ‘ *ing*, the *Swedish* governor, to *Peter Styre-*
 ‘ *sant*, governor for the States in 1655.—
 ‘ The *Dutch* inhabit mostly those parts of
 ‘ the province that lie upon or near to the
 ‘ Bay; and the *Swedes*, the freshes of the ri-
 ‘ ver *Delaware*.—They are a plain, strong,
 ‘ industrious

' industrious people, yet have made no great
 ' progress in the propagation or culture of
 ' fruit trees. They, as well as the few *En-*
 ' *glish*, received me kindly; and I cannot but
 ' commend their respect to authority, and
 ' kind behaviour to my people: They do
 ' not degenerate from the ancient friendship
 ' between both kingdoms. As they are a
 ' well-made, strong people, they have fine
 ' children; almost every house being full;
 ' for it is rare to find one of them with-
 ' out three or four boys, and as many
 ' girls; some have seven or eight sons; and I
 ' must do them the justice to say, I have
 ' seen few young men more sober and indus-
 ' trious.

' The *Dutch* have a meeting place for reli-
 ' gious worship at *Newcastle*; the *Swedes*
 ' have three, at *Christina*, *Tenecum*, and *Wi-*
 ' *coco*.

' 9. It now remains for me to inform you
 ' of the condition we are in, and what settle-
 ' ment

' ment we have made, in which I will be as
 ' brief as I can; for I fear, and not without
 ' reason, that I have tired your patience with
 ' this long letter. The country lieth bound-
 ' ed on the east by the river and bay of *De-*
 ' *laware*, and eastern sea: It hath the advan-
 ' tage of many creeks, or rivers rather, that
 ' run into the main river or bay; some na-
 ' vigable for large vessels, some only for small
 ' craft: Those of most eminence are *Christi-*
 ' *na*, *Brandywine*, *Skillpot*, and *Skullkill*; any
 ' one of which has room to lay up the royal
 ' navy of *England*.

' The lesser creeks or rivers, yet conveni-
 ' ent for sloops and ketches of considerable
 ' burthen, are *Lewis*, *Mespelion*, *Cedar*, *Do-*
 ' *ver*, *Cranbrook*, *Feversham*, and *George's* be-
 ' low; and *Chichester*, *Ghester*, *Toacawny*,
 ' *Pemmapecka*, *Portqueffin*, *Nesbimenck*, and
 ' *Pennbury*, in the freshes: There are many
 ' lesser ones which admit boats and shallops.
 ' Our people are mostly settled upon the up-
 ' per rivers, which are sweet and pleasant,
 ' and generally bounded with good land.

' The

' The planted part of the province and terri-
 ' tories is cast into six counties, which are
 ' named *Philadelphia, Buckingham, Chester,*
 ' *Newcastle, Kent, and Suffex* containing at
 ' present about four thousand inhabitants.

' 10. Two general assemblies have been
 ' held, and with such concord and dispatch,
 ' that they sat but three weeks, and at least
 ' seventy laws were passed without one dif-
 ' sent in any thing material. I cannot, how-
 ' ever, forget *their* singular respect paid me
 ' in this infant state of things, who by their
 ' own private expences so early considered
 ' mine for the public, as to present me with
 ' an impost on certain goods imported and
 ' exported; which, however, after having
 ' acknowledged their affection, I did as freely
 ' remit to the province and the traders to it.
 ' And for the well and orderly government
 ' of the province, I have established courts
 ' of justice in every county, with proper
 ' officers, as justices, sheriffs, clerks, consta-
 ' bles, &c. which courts are held every two
 ' months. But to prevent lawsuits, three
 ' peace,

‘ peace-makers are chosen by every county-
 ‘ court, in the nature of arbitrators, to hear and
 ‘ end differences between man and man.
 ‘ And in spring and autumn an orphan’s
 ‘ court is held in each county, to inspect and
 ‘ regulate the affairs of orphans and widows.

‘ II. *Philadelphia*, the expectation of those
 ‘ who are concerned in this province, is at
 ‘ length laid out, to the great content of those
 ‘ here who are any way interested therein.
 ‘ —The situation is a neck of land that lies
 ‘ between the two great rivers *Delaware* and
 ‘ *Skullkill*, whereby it hath two fronts upon
 ‘ the water, each a mile, and two from river
 ‘ to river. *Delaware* is a glorious river, but
 ‘ *Skullkill* being boatable 100 miles above
 ‘ the falls, and its course north-east towards
 ‘ the fountain of *Susquahannah*, (that leads to
 ‘ the centre of the province, and both sides
 ‘ our own) it is like to be the principal settle-
 ‘ ment of this age. I say little of the town
 ‘ itself, because I shall send you a plan by my
 ‘ agent, in which those who are purchasers
 ‘ of me will find their names and interests.

‘ But

‘ But this I will say for the good providence
 ‘ of God, that of all the many places I have
 ‘ seen in the world, I remember not one bet-
 ‘ ter seated : So that it seems to have been
 ‘ appointed for a town, whether we regard
 ‘ the rivers, or the conveniency of the coves
 ‘ and docks, the springs, the loftiness and
 ‘ foundness of the land, and purity of the air.
 ‘ It is advanced within less than a year to
 ‘ about fourscore houses and cottages, where
 ‘ merchants and handicrafts are following
 ‘ their vocations with diligence ; while the
 ‘ countrymen are close at their farms. Some
 ‘ of them have got a little winter corn into
 ‘ the ground last season, and generally had a
 ‘ handsome summer crop ; and are preparing
 ‘ for winter corn this season. They reaped
 ‘ their barley this year in May, and wheat
 ‘ in the month following ; so that here is
 ‘ time for a crop of divers other things before
 ‘ the winter.

‘ We are daily in hopes of shipping to add
 ‘ to our number ; for, blessed be God, here
 ‘ is both room and accommodation for them ;
 the

' the stories of our necessities being either the
 ' fears of our friends or the scare-crows of
 ' our enemies. The greatest hardship we
 ' have suffered being from salt meat; which,
 ' by the addition of fowl in winter, fish in
 ' summer, and some poultry, lamb, mutton,
 ' veal, and plenty of venison the best part of
 ' the year, has been made very passable. I
 ' bless God, I am fully satisfied with the
 ' country, and the accommodation I can get
 ' in it; for I find that particular content
 ' which hath always attended me, where
 ' God in his providence hath made it my
 ' place and service to reside. But you cannot
 ' imagine my station can be at present
 ' free from more than ordinary business;
 ' and as such, I may say, it is a troublesome
 ' work; but the method I am putting things
 ' into will facilitate the charge, and give an
 ' easier motion to the administration of af-
 ' fairs.

' 12. For your particular concern, I might
 ' intirely refer you to the letters of the Presi-
 ' dent of the society; but this I will venture
 ' to

' to say, your provincial settlements, both
 ' within and without the town, are, for soil
 ' and situation, without exception. Your
 ' city lot is a whole street, and one side of a
 ' street, from river to river, containing near
 ' 100 acres, not easily valued, which, besides
 ' your 400 acres in the city liberties, is part
 ' of your 20,000 acres in the country. Your
 ' tannery hath such plenty of bark, the saw-
 ' mill for timber, and the place of the glass-
 ' house are so conveniently posted for water-
 ' carriage, the city lot for a dock, and the
 ' whalery for a sound and fruitful bank, and
 ' the town of *Lewis* by it to help your people,
 ' that, by God's blessing, the affairs of the
 ' society will naturally grow in their reputa-
 ' tion and profit. I am sure I have not re-
 ' jected any offer that tended to its prosper-
 ' ity; and I have sometimes put in for a
 ' share with her officers to countenance and
 ' advance her interest. You are already in-
 ' formed what it is fit for you farther to do;
 ' whatever tends to the promotion of wine,
 ' and to the manufactory of linen here, I
 ' cannot but wish you to promote; and the

R

' French

' French people are most likely in both re-
 ' spects to answer that design : To that end
 ' I advise you to send for some thousand of
 ' plants out of *France*, with some able vine-
 ' rons, and people of other vocations.—
 ' I shall add no more but to assure you that
 ' I am heartily inclined to advance your just
 ' interest, and that you will always find me

' Your kind, cordial friend,

' W. PENN."

PHILADELPHIA, Aug. 16, 1683.

Mr. PENN having (as has been related)
 secured the friendship of the native *In-*
*di*ans, in a manner that reflects honour on
 human nature; they manifested an extraor-
 dinary love and regard to him and his peo-
 ple; and continued to maintain a perfect
 amity with the *English*, till a different kind
 of treatment in late times occasioned them to
 manifest a different disposition and con-
 duct.

It is very observable, that in 1722, when Sir *William Keith*, Bart. Deputy-Governor, renewed the treaty with them, they mentioned the name of Mr. PENN with much gratitude and affection, calling him A GOOD MAN; and as their highest compliment to Sir *William*, used this expression: 'We esteem and love you as if you were WIL-
'LIAM PENN himself.'*—A remarkable instance this, how strongly the principles of justice, peace, and morality operate on the human mind, even among *this class*, which the pride of some, and the ignorance of others, have deemed no better than savages.

We have already mentioned Mr. PENN's having drawn up the fundamental constitutions of *Pennsylvania*; these were consented to and subscribed by all the first adventurers and freeholders of that province, as the basis and rule of all future government:—The first article, shewing that Mr. PENN's prin-

* See the Historical Register for 1723, No. 30, page 107.

ciple was to *give* as well as to *use* liberty of conscience in all matters of a religious nature, is as follows :

‘ In reverence to God, the Father of light
 ‘ and spirits, the holy *Author* as well as *Ob-*
 ‘ *ject* of all divine knowledge, faith, and
 ‘ worship, I do, for me and mine, declare
 ‘ and establish as the first fundamental of the
 ‘ government of this country, that every
 ‘ person that doth, or shall reside therein,
 ‘ shall have and freely enjoy the free posses-
 ‘ sion of his or her faith, and exercise of
 ‘ worship towards God, in such way and
 ‘ manner as every such person shall in con-
 ‘ science believe is most acceptable to God :
 ‘ And so long as he or she useth not this
 ‘ *christian liberty* to licentiousness, or destruc-
 ‘ tion of others ; that is to say, to speak loose-
 ‘ ly and prophanely, or contemptuously of
 ‘ God, Christ, the holy scriptures, or reli-
 ‘ gion, or commit any moral evil, or injury
 ‘ against others in their conversation, he or
 ‘ she shall be protected in the enjoyment of
 ‘ the

‘ the aforefaid christian liberty by the civil
‘ magiftrate.”

In *December* following a general affembly of the freeholders was held at *Chefter*, at which *Newcastle* was annexed to *Pennsylvania* : The foreigners refiding there were naturalized ; the laws before agreed on, with fome emendations were confirmed and ratified ; and the whole proceedings of the affembly were conducted with great order, love, and unanimity.

After the adjournment of that affembly, Mr. PENN went to *Maryland*, and was there kindly received by Lord *Baltimore*, and the chiefs of that colony. They held a treaty about fettling the bounds of the refpective provinces, at the conclufion of which Mr. PENN took his leave, and Lord *Baltimore* accompanied him fome miles on his return. After refiding about two years in *Philadelphia*, having fettled all things in a prosperous condition,

condition, Mr. PENN embarked for *England* where he arrived the 12th of *August*, 1684.

About three months after his return, King *Charles* died; and his brother, the Duke of *York*, succeeded him by the name of *James* the Second.—This prince being a *Professed Papist*, his accession to the crown filled the minds of the people with apprehensions and fears, lest he should endeavour to establish the papal religion on the ruins of the protestant. Loud were the clamours of the multitude; and so incensed were they against the Papists, that insurrections were daily expected in divers parts of the nation; and numbers settled their affairs, with a view to seek for that liberty in other countries, which they despaired of enjoying longer in their own.

In this unsettled state of affairs, had Mr. PENN been mean enough to foment the general uneasiness, by encouraging multitudes, then on the wing, to migrate, he might (as himself said) ‘ have put many thousands of
‘ people

‘ people into his province, as well as pounds ‘ into his pocket.’ But having been always very intimate with the new king, when Duke of *York*, from whom he had received distinguished marks of personal respect and esteem, Mr. PENN was induced (by the repeated protestations the Duke had made) to believe, that he was really principled for granting liberty of conscience.—From this persuasion of mind, he preferred the general interest of the kingdom to that of himself, and endeavoured all in his power to allay the fears and animosities which so generally prevailed; and employed the present opportunity in soliciting afresh for the relief and enlargement of his suffering friends, the Quakers, who at that time filled most of the goals in the kingdom: And that he might be nearer on all occasions for the service of his friends, and his country, he took a house near *Kensington*.

But his intimacy with the King, and frequent attendance at court, had a construction put upon it, as ungenerous in itself as the principles

principles he acted upon were laudable and praise-worthy. Some, who least knew his worth, being stung with envy at his receiving favours at court which *they* could not obtain, ungenerously supposed, and openly reported him a *Papist* and a *Jesuit*. To counteract the effects of this unmerited calumny, and undeceive the public, Mr. PENN wrote and published a paper, entitled, 'Fiction found out,' which did him both honour and service. Notwithstanding this, his enemies were secretly at work to injure him; and the idle notion of his being a *Papist*, or at least holding a correspondence with the *Jesuits* at *Rome*, found its way into the minds of some persons of rank. Among others, his intimate acquaintance, Dr. *Tillotson*, having let in a suspicion, dropped some expressions which were repeated to Mr. PENN's disadvantage. Being informed of this, he wrote to the Doctor on the subject; several letters passed between them, till Dr. *Tillotson* openly declared himself fully satisfied that his former suspicion was groundless; As

As his last letter to Mr. PENN on that subject is short, we will insert it.

Dr. TILLOTSON to Mr. PENN.

‘SIR,

‘I am very sorry that the suspicion I had
 ‘entertained concerning you, of which I
 ‘gave you a true account in my former letter,
 ‘hath occasioned so much trouble and
 ‘inconvenience to you: And I do now declare,
 ‘with great joy, that I am fully satisfied
 ‘there was no just ground for that suspicion;
 ‘and therefore I do heartily beg your
 ‘pardon for it. And ever since you were
 ‘pleased to give me that satisfaction, I have
 ‘taken all occasions to vindicate you in this
 ‘matter, and shall be ready to do it to the
 ‘person who sent you the inclosed, whenever
 ‘he will be pleased to call on me.—I
 ‘am very much in the country, but will seek
 ‘the first opportunity to visit you, and renew
 ‘our acquaintance, in which I took great
 ‘pleasure.

‘I rest your faithful friend,

‘J. TILLOTSON.”

Still

Still Mr. PENN's enemies, enraged at his rising reputation, and at the unusual favour shewn him at court, were indefatigable in their attempts to blast it, by representing him a Papist. On the landing of the Prince of *Orange*, they renewed their attack, and thro' their instigations he was suspected of being disaffected to the then present government. Accordingly, on the 10th of *December*, 1688, walking in *Whitehall*, he was sent for by the Lords of the Council then sitting, and though nothing appeared against him, they obliged him to give sureties for his appearance the first day of the next Term, which he did, and then appearing, was continued on the same security to *Easter* Term following; on the last day of which, nothing having been laid to his charge, he was cleared in open court.

Soon after this, he proposed a second voyage to *Philadelphia*, and published proposals in print for another settlement there. He had so far proceeded in his preparations, that an order for a convoy was granted him
by

by the Secretary of State: But a few days before his intended embarkation, his voyage was prevented by a fresh accusation on the oath of one *Wm. Fuller*, a wretch afterwards declared by the parliament a cheat and impostor. A warrant was granted on this information for apprehending him, which he narrowly escaped. He had hitherto defended himself successfully before the King and Council, but now thought it most prudent rather to retire for a time, than to hazard the sacrificing his innocence, character, and liberty, to the oaths of a profligate villain: Accordingly, he appeared but little for two or three years. During this recess, he devoted his time to writing on religious subjects: And it was in this seclusion from public life, he wrote that excellent little work, intitled, “*Reflections and Maxims, relative to the Conduct of Human Life;*” a work in which the wisdom of ancient and modern sages is united, and which is worthy a place in every family.

About the year 1693, through the interest of the Duke of *Buckingham*, Lord *Somers*,
and

and others, he was admitted to appear before the King, where he pleaded his cause, and proved his innocence, in so effectual and convincing a manner, that he was fully and honourably acquitted.

At the end of this year he lost his wife, with whom he had lived in all the tender endearments of that nearest connection about twenty-one years.—This loss affected him so deeply, that he said, all the former troubles and afflictions of his life were as nothing in comparison to it.

In the beginning of the year 1696, Mr. PENN married a second wife, the daughter of an eminent merchant at *Bristol*; by whom he had four sons and one daughter. About a month after his marriage he met with another severe trial in the death of his eldest son, *Springet Penn*; a most amiable and accomplished youth, in whom he much delighted; and from whose support and assistance, in the decline of life, he had formed the most pleasing expectations.

Soon

Soon after this melancholy event, he visited *Ireland* again; and on his return, in 1699, he embarked with his wife and family for *Pennsylvania*, where they arrived safely, and were received with distinguished marks of joy by the inhabitants.

Here he applied himself diligently to the offices of government; preferring the good of the country and its inhabitants to his own private interest; rather *remitting* than rigorously exacting his lawful revenue: So that under the influence of his paternal and mild administration, the province flourished and rose to eminence with a rapidity unknown to any former age or country.

But while Mr. PENN was thus employed in the regulation and establishment of his province, some persons in *England* endeavoured to undermine both his, and other proprietary governments in *America*, under the specious pretence of advancing the prerogative of the crown; and the business was so far proceeded in, that a bill for that purpose

pose was prepared and brought into the House of Commons.

Mr. PENN's friends, the proprietors and adventurers here, were diligent to impede the threatening danger, and immediately represented the hardship of their case to parliament, soliciting time for Mr. PENN's return, to shew cause why the bill should not pass: They also speedily informed him thereof, pressing his immediate personal assistance in *London*. On the receipt of this intelligence, Mr. PENN summoned an assembly in *Philadelphia*. They met on the 15th of *September*, 1701, when he opened the matter to them; declared his reasons for leaving them, the measures he intended to pursue on their behalf, and received fresh assurance of their fidelity, duty, and affection.

The next day he took shipping for *England*, where he arrived the beginning of *December*; and took such effectual measures for preventing this infringement on his rights, that the bill was soon laid aside.

Upon

Upon the accession of Queen *Anne* to the throne, Mr. PENN was in great favour with her, and very much at court. For his conveniency in attendance he took lodgings, first at Kensington, and then at *Knightbridge*, where he resided till the year 1706; and then took a seat about a mile from *Brentford*.

In the year 1707, he was disagreeably involved in a law-suit with the executors of a person who had formerly been his steward; against whose exorbitant demands he thought justice required him to defend himself. But the case was attended with such circumstances, through the death of some persons and the absence of others, that the Court of Chancery did not relieve him: He was therefore obliged to reside near twelve months within the rules of the Fleet, till the matter in dispute was accommodated.

In 1710, the air near *London* not agreeing with his declining constitution, he took a handsome seat at *Ruscomb* in *Buckinghamshire*, where he resided during the remainder of his life.

In

In 1712, he was seized with three fits, supposed to be of the apoplectic kind, by the last of which (though beyond all expectation, he survived it) his memory and intellectual faculties were so much impaired, as to render him unfit for public action in future. From this time to the period of his days he travelled but little from home; nor could he converse with that readiness and elegant perspicuity as heretofore, but was still cheerful, easy, and innocent in his deportment and discourse.

In 1715, he went to *Bath*, and resided some time in that city; but the waters proving ineffectual, he returned home, and continued in a weak state till the 30th of *July*, 1718, being the 74th year of his age, when he closed an honourable life in great peace and serenity; and his remains were interred at the Quakers' burying-ground at *Jordan's* in *Buckinghamshire* the 5th of *August* following.

As this great and good man had made the welfare and happiness of mankind his principal

principal study thro' a long and valuable life, his death was attended with a general concern and sorrow, in proportion as he had been serviceable to those who survived him, and to mankind in general.

As a member of civil society, few have more essentially contributed to its peace and happiness. In the various relations of husband, parent, friend, and neighbour, he was a worthy and eminent example of every thing truly estimable. Graceful in his person; kind and charitable in his disposition; courteous and truly polite in his carriage, he united the ease and elegance of the Courtier, with the sobriety and dignity of the Christian.

His natural temper was sweet and engaging; his comprehension quick; his rational powers strong and vigorous; and the whole man was polished by a learned and liberal education.

As a wise and active legislator, his character is still revered in all civilized nations.

Liberty, both civil and religious in its full force, was laid down by this great man, as the first principle, and only permanent foundation of all true government:—Hence he made it the corner stone of all his own political institutions. Christians of every denomination might not only live unmolested under his protection, but have a share in that government which he established: No laws could be made therein without consent of the inhabitants: No extortion could be committed, or connived at in any department of the state. Knowledge, integrity, and public virtue, were the only effectual recommendations to places of trust or honour under him. The affairs of widows and orphans were to be enquired into and settled by a court constituted for that purpose. Causes between man and man were not subjected to the delay and chicanery of lawyers, but speedily decided by wise and honest arbitrators. His laws, founded on the solid basis of equity, maintained their force with little diminution till the close of the last war: But on this part of his character it is needless to enlarge, as the late Lord *Lyttleton* has borne the most ample

ample testimony to it by comparing him to Solon and Lycurgus; and representing his treaty with the native Indians as ‘ a scene of justice and humanity which even angels might have beheld with delight.’*

As a minister, we are told by those who frequently heard him, that he was eloquently persuasive; and expressed himself with a pathos which generally reached the hearts, while his doctrine informed and enlightened the understandings of his hearers.

Tender, and forgiving, he never resented an injury; but, arrayed in the armour of conscious innocence, was rather remiss in vindicating his character from the aspersions of malice, than severe in punishing the authors of unmerited reproach.

Steady and immoveable in the prosecution of wise and noble designs, he seldom failed of accomplishing them. His internal peace being founded on the impregnable

* See Dialogues of the Dead.

basis of integrity and substantial virtue, he equally despised the empty noise of popular clamour, and the mere ‘whistling of a name;’ and with inflexible ardour pursued his great designs till every obstacle was surmounted.

These encomiums are not the language of vain panegyric—the writer wants not to garish the sepulchres of the dead with the trophies of adulation; but to so eminent a character this short tribute is justly due, and paid with respect and veneration.

BATH, Feb. 28, 1777



F I N I S.

